

A COMPLEAT
METHOD
OF

Studying Divinity :

Or, A Regular Course of

Theological Studies,

Digested into a New METHOD.

To which is annex'd,

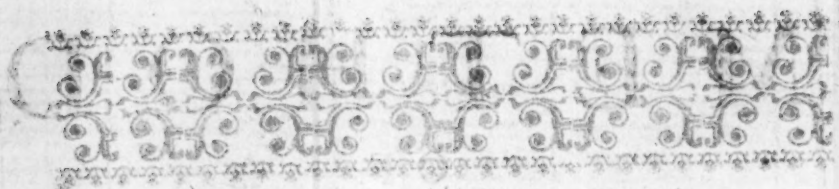
A CATALOGUE of the most Important THEOLOGICAL QUESTIONS, and of the most eminent AUTHORS that have wrote upon each QUESTION.

Written originally in French, by the late Celebrated Mr. Du Pin, and now first Translated into English.



L O N D O N :

Printed for MARY SMITH, at Bishop Beveridge's Head, in Exeter Exchange in the Strand. 1720.



PREFACE

THE Writings of the late cele-
 brated Mr. Dr. P. have been
 to universally received and
 esteemed by the learned and judicious
 that the following sheets cannot be per-
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 were the Work of the very Great Man.
 The Design of the Author is seen
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 the Book fully Answers to it, for it
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The Design of the Author is seen in the Title Page, which promises a Method for the Study of Divinity, and the Book fully Answers to it, for it contains an accurate description of the Way to that Sacred Science; together with a Catalogue of such Authors as have most judiciously treated of the several Branches of it.

Our Author has not only given a Plan of the whole Study of THEOLOGY, but has also treated at large of all the prærequisite Qualifications to it: Has shew'd the use and abuse of Prophane Learning, and how it has been, and ought to be employed in the Study of Divinity; and how the Schoolmen in particular abused it; where, by the way, he has taken occasion to give an History of their Rise and Progress, the various Sects among them; as also in what Account their Writings ought to be had with us. Besides all this, he has spent the best part of two Chapters in giving an Account of the *Parisian* Faculty of Divinity, of the Exercises the Scholars of that University perform for their Doctor's Degree, which will be no unacceptable Curiosity. And at the End of the Work he has subjoin'd a Catalogue, where, under every Question, he has added several other Authors to those mention'd in the Body of the Book.

Our

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Our Author being a Stranger to the Writers of our Nation; who wrote in the *English* Tongue, it cannot be expected that he should mention any of them: But, to supply that defect, I have ventured to add some of the most eminent among them under every Head, mark'd with an *Afterisk*, to distinguish them, which, I flatter myself, will not be thought wholly beside the purpose. I doubt not, but many more deservedly eminent Authors have escaped my Notice, that might be added, to the Advantage of the Reader, of whom I wou'd ask pardon, if I had designedly omitted them: But these the judicious Reader may all along supply.

I am aware of but two Objections that can be made against this Book.

The *First* is, That our Author was a Papist, and that therefore he must needs shew a Partiality to the Cause of Popery, and direct chiefly to such Authors as have wrote in favour of it. To which I Answer, That he is so far

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from

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from being biaſſed by the Prejudices common amongſt the Writers of that Church, that, it muſt be own'd, few Proteſtant Writers are found to be more Ingenuous or Impartial; and, in Juſtice to him, I think my ſelf obliged to ſay, that upon every Queſtion, even in the Controverſy between the Papiſts and Proteſtants, he always directs to the moſt judicious Writers (in my Opinion) on both Sides; which is ſurely a Demonſtration of his Impartiality. I confeſs, there is here and there an exceptionable Paſſage to be found; but as theſe are both few and obvious, I thought it would be Injuſtice done both to the Author to curtail him, and to the World to impoſe any thing upon it for his that was not ſo: And therefore I have preſented him whole and entire. The moſt remarkable of theſe Paſſages is in p. 14. where he ſays, “ That the ſame Doctrine “ which the Churches learn'd from the “ Mouth of the Apoſtles, is at this Day “ taught in theirs:” By which, if he means

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means that there is no other Doctrine now taught in their Church than what was received from the Apostles, it is manifestly false ; for to which of the Churches did they teach the Doctrines of Transubstantiation, Purgatory, Image Worship, Invocation of Saints, &c. and what Footsteps are there of these to be seen in Antiquity ? But here our Author's Ingenuity is again remarkable, seeing, in teaching the way to be ascertain'd of the Doctrines of Christianity, he refers us to Scripture and Tradition, as the only Canals that truly convey them to Us ; where, by Tradition, he plainly understands that which is Primitive and Universal, as in p. 16. and elsewhere, which is certainly right ; and is so far from serving the Cause of Popery, that there is no way so effectual to demonstrate the Doctrines of the present *Roman* Church to be corrupt and all together unknown to Antiquity, as by having recourse to such Tradition. The Champions of that Church were

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formerly

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formerly indeed thought formidable by the bluster they made with the Word Tradition; but in the last and present Centuries they have received such a foil from it, that they will scarce venture again to put the Cause between Us and Them upon that Issue.

The other Objection which I conceive may be made against the publishing of this Work in *English*, is, That we are already furnish'd with Books upon this Subject in our own Language. There are but three Authors of our Nation, that I know of, who have attempted any thing of this kind. The first is the celebrated Bishop *Wilkins*, in his *Preacher*, in which, tho' there be many useful Directions, yet it is of little use when compared with our Authors, upon two Accounts: *First*, As it is calculated only for one Part of Divinity, being wholly confin'd to the Art of Preaching, without giving farther Directions; whereas this goes through all the several Branches, and teaches a Man how to arrive at a thorough Know-
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ledge of the whole Science. And, Secondly, As its Collection of Authors upon the Subjects there taken notice of, is indiscriminately made, as well in the late Edition of it as in the former; whereas our Author has been at the Pains to examine them, and has selected such only out of the Crowd as agree with the Rules laid down in the Eleventh Chapter.

The next Writer on this Subject is the Reverend Dr. Bennet, who has publish'd a Book, entitled, *Directions for Studying a Body of Divinity*. But with all Deference to that very ingenious and learned Gentleman, I beg leave to say, that it by no means answers the Title, but seems rather intended as an hint for some other of more Leisure to undertake, and go through with.

Dr. Bray's *Bibliotheca Parochialis* is the last Book of this Kind, and indeed the most useful of any that has as yet been done in the *English* Tongue; yet as it is both an imperfect Work (another Volume being wanting) and, if I
mistake

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mistake not, something Immethodical;
I think there is no fear of its being a
Rival to the following Work, which, I
must say, is upon every Account justly
preferable to any thing that has, as
yet, appeared on this Subject.



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METHOOD
OF
Studying Divinity.

CHAP. I.

*Of the Principles on which True Religion
is founded; and of the Means of be-
ing assured of the Truths it teaches.*



THEOLOGY, as it is a Sci-
ence, has for its object not only
the Knowledge of God and his
Attributes, but of the Truths
also which he has revealed to
us: It's founded upon divine Revelation,
which, forasmuch as God can neither deceive
nor be deceived, is infallible. There are
but two Ways by which Men can possibly
arrive at Truth; and those are *Evidence* and

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Autho-

Authority. In Theology there are some Truths which are self evident; such are the Existence of One God, the Attributes of his Divinity, and the Generality of Moral Principles. There are others again above our Conception, and which have no other Foundation than Authority, to which nevertheless the Mind ought to surrender. But before it resigns wholly to this Authority, our Reason ought to be convinc'd of its Infallibility, and be well assured that the Doctrines and Maxims propos'd are founded upon it. This is so reasonable, that our Lord Jesus Christ, however holy his Doctrine was, confess'd that the Jews were not oblig'd to believe it, had it not been confirm'd by the Testimony of *Moses*, by many surprizing Actions, and most astonishing Miracles*. Hereupon there are two Truths equally certain and evident, which are the Basis of true Religion. The first is, That God being infinitely Great and Powerful, it will be impossible for us to measure his Greatness and Power by the short Line of our Reason. The second is, That there is none but God, who neither can deceive nor be deceiv'd; and consequently, that there is no other whom we ought infallibly to believe in Things that are too great for our Comprehension. Natural Theology teaches us, by the bare Principles of Reason,

* John v. 31, 36, 39, 43. xv. 24.

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the Existence of One only True God, a Being Almighty and Infinite in his Perfections; and that there is some sort of Worship due to him. But supernatural Theology teaches us, besides this, a great many other Truths which regard his Nature, together with the kind of Worship we ought to pay him, which our Reason alone could never discover. This Theology, as has been already said, is founded upon Divine Revelation, and there are two Things necessary to establish the Truth of it: The first is, a sufficient Assurance that this Revelation is Divine. The second, an impartial Enquiry into all that's therein contain'd. And indeed the whole of Theology is nothing more than a studious research after the means of being ascertain'd of that Religion that's truly founded on Divine Revelation, and into the nature of those Truths which are certainly therein reveal'd. To make this Enquiry in its utmost extent, Natural Reason ought first to be consulted, and all the Light and Information taken thence that she can give of the Existence and Essence of God, and of the Worship that is due to him. And this alone will qualify us to distinguish all false Religions, and conduct us to the discovery of the true. For it's evident, that every Religion whose Doctrines, with regard to the Deity, are erroneous, whose Object of Worship is any thing besides the True God, or whose Principles of Morality are repugnant to right Reason;

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Reason ; it's evident, I say, that every such Religion is false ; and that no other is true, than that which teaches the worship of the True God, and whose Morals are agreeable to the Rules of natural Justice and Equity. This one Principle is sufficient to overthrow all the Religions in the World, except the Christian. For, as to the *Jewish*, it will be easy to prove, that their expected *Messiah* is already come ; and that therefore their Religion is expired. And for the *Mahometan*, its altogether insupportable, inasmuch as it fails in every one of the abovemention'd *Criteria*s, as may easily be made appear.

So that the *Christian* Religion is, by consequence, the true. But then there is, amongst the *Christians* themselves, an infinite number of various Sects, who differ widely from each other in their Opinions and Sentiments, and yet all pretend to be built upon the Foundation of Divine Revelation.

The next enquiry therefore will be, which of all these Sects follow the Doctrine of *Jesus Christ*, and what those Doctrines are which he has made known to us. For the whole Body of Christians agree in this, that besides the Revelation of God in the Old Testament, all that *Jesus Christ* revealed in the New is infallibly certain and true. And this Principle is held, both by those that acknowledge his Divinity, and by those that deny it, and wou'd debase him to a meer Creature ; as in
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the Case of the *Socinians*. For take which Side you will, this is certain, That if what He has taught is not true, God is either deceived or is a Deceiver, either of which sound very harsh.

Now, tho' all Christians, of whatever Sect or Denomination, agree in this Principle, and there is no one that doubts, that he ought to believe for infallible Truth whatever *Jesus Christ* has reveal'd, yet is the difference amongst them very great, about the Matter of this Revelation. And this is it that has produc'd such a variety of Sects among those who make profession of the Christian Religion, and who are all agreed about its Authority. All their Disputes and Contests arise hence, that every Sect pretends to teach the Doctrine of *Jesus Christ* exclusive of all the rest. Theology therefore consists chiefly in seeking out the Truth amongst this great variety; and in order to find it, it will be necessary to lay down some certain Rules, by which it may be known what the true Christian Doctrine is.

It will here be granted, I suppose, that God cannot deceive Mankind in revealing to them Falshoods for Truths. For this is a selfevident Principle, founded on the Idea we naturally have of God, as of a Being infinitely perfect, and by consequence of infinite Wisdom and Goodness. Under these two Qualities it is, therefore, impossible he should deceive us:

for as he is infinitely Wise, all Things are naked and open before him, and nothing conceal'd from his Knowledge; so that he cannot possibly be deceived himself: and as he is infinitely Good it is as impossible he should be a Deceiver. He may indeed, in his Wisdom, conceal from us some Truths, as either not proper or not necessary for us to know; but it cannot be that he should command us to believe for Truths, Things that are false. 'Tis upon this very Principle, that the certainty of all our Knowledge, of what kind soever, is founded: For we have no other assurance that we are not deceiv'd, in Things that appear most evident, and which we have clear and distinct Conceptions of, than this, That God has not given us the Light of Reason to deceive and lead us into Error, by representing to us Falshoods for Truths; and that he being both Wise and Good, it is not to be imagined, that he has subjected us by Nature to be deceiv'd, in Things of the clearest Apprehension, and thereby laid us under a necessity of erring, without a possibility of ever distinguishing Truth from Falshood. This Reasoning is yet stronger, if we have respect to the Revelation God has made of some Truths, whether immediately or mediately; and it wou'd be no Crime to say of him, who shou'd take pleasure to lead us into Error, that he was a Cheat and an Impostor.

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This Principle being granted, there will remain but this Question of Fact, When, by Whom, and after what Manner did God reveal to Man the Truths of Religion, and what certainty we have of such a Revelation? Now altho' we are perswaded, as is already said, of the Truth of the Christian Religion, that is, that Jesus Christ has revealed some certain Truths to Men, it is nevertheless as true, that under the Old Testament there were some Revelations made to the Patriarchs and Prophets. And thus all Revelations may be referr'd to those two Times, mentioned by S. Paul in the beginning of his Epistle to the *Hebrews*, where he says, that *God who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son.* As to the first of these Revelations, it was made, as we see, on various Occasions and in divers Manners to the Patriarchs, to *Moses*, and to the Prophets, God either making a visible manifestation of himself, or speaking to them by himself or his ministring Spirits, or else by immediate Inspiration: whereas this last was made at once, and by his only Son. The first was incomplcat, and contain'd but a small number of Truths; many more being reserv'd to the coming of the Messiah: But the last is compleat and perfect, there is nothing wanting, no more remains to be expected or hoped for in this World, on this side Eternity; it is, in short, the perfection

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fection and end of Revelation. For as before it there was none like it, so neither shall any more come after it, but it shall subsist to the end of the World. Whatever God was pleas'd should remain to us of the Revelations made before Jesus Christ all that is recorded in the Books of the Old Testament. The first that wrote by God's express order was *Moses*, who has not only transmitted to us the Precepts of the Law, but has also given us the History of the Creation of the World, and of the most eminent Revolutions that happened therein, together with the Revelations God made to Men before his time.

Others again after him, who were also inspired of God, have at sundry times wrote the History of God's Government of the *Jews*; and some of the Prophets also have left behind them the chief and most excellent of their Predictions. These are the Works which the *Jews* have always considered as the Oracles of God, and written by Inspiration from him, and which upon that account they so carefully preserv'd; and in these are the Revelations that God at sundry times and in divers manners made to Men. The *Jews* indeed pretend, that besides the written Law left them by *Moses*, he gave them also an unwritten Law, consisting of many things not contained in the written one, and which Tradition has preserv'd and convey'd to them; but this Pre-
tence has nothing to support it, and it is easy
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to make appear, that of all the Revelations made by God to Men before Jesus Christ there are no other that are authentick, and supported by sufficient Evidence, than those that are contain'd in the Books of the Old Testament, and the only way to be assured of this, is to consult and study those Books. We come now to the Revelations God has given us in these last Days by his Son Jesus Christ, and to examine by what means the World cou'd come at the knowledge of them, as also how they have been convey'd to us.

During the time that Jesus Christ liv'd on Earth it was no hard matter to learn what his *Doctrine* was, nothing more being then necessary than to apply to him, and to hear his Divine Instruction: He taught the whole World, and permitted Men to ask him any thing for their Edification, and to as many as ask'd with that intention, he always answer'd with candour and sweetness; but confounded such as ask'd with purpose to ensnare him. To know his *Doctrine* then, nothing was more necessary than to apply to him; nor was there occasion for any other Interpreter than himself. He came into the World to enlighten Mens Minds, and to instruct them in Truths necessary for their Salvation. With this purpose he spent the last Years of his Life in preaching those Truths to the World, and in explaining them more particularly to those whom he had chosen his Apostles and Disciples: He conceal'd nothing

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nothing from them, of what he had learn'd from his Father, that was necessary for them to know *. *Henceforth*, says he to his Apostles, *I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.* And a little farther; *I have given unto them the words which thou gavest me.* The Apostles and Disciples thus instructed from the mouth of Jesus Christ were well qualified to give Testimony of his Doctrine, and to teach the same to others. But forasmuch as they had not yet receiv'd the confirmation of the Holy Spirit, nor had convers'd long enough with their Master Jesus Christ to be perfectly instructed in that Doctrine, it was possible for them to be mistaken in their Interpretations of it. But to the end it might be known after his Death, and be transmitted pure to after Ages, he farther instructed his Apostles after his Resurrection, and when he was ascended, confirm'd and enlightened them by the mission of his Holy Spirit, which finish'd the Work and thoroughly acquainted them with all the Truths of Religion, necessary for them to know. All this OEconomy is manifest in the last Words of our Saviour to his Apostles; where he gives them Commission to go thro' all the World; preaching the Gospel and in-

* John xv. 15. Ibid. xvii. 8.

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structing the People, baptizing them in the Name of the Father, Son, and Holy Ghost, and assures them of sending the Comforter, which his Father had promis'd them, and that he wou'd refresh their Minds with all the Truths they had been taught ||. After the Ascension of our Lord Jesus Christ, and that the Holy Spirit had in a visible manner descended on the Apostles, they went out by vertue of their Commission *preaching the Gospel every where, the Lord working with them* (to use the Words of St. Mark) *and confirming his word by many miracles*: They proclaim'd to the World all that they had heard and seen. In short, they put in execution the Commissions they had receiv'd from their Master, and seeing that his Command was to preach all the Truths they had learn'd of him, and that they were now instructed in all that were necessary for Man's Salvation, it is not at all to be doubted, but that as faithful Ministers they acquitted themselves of their Charge, and conceal'd nothing of what had been reveal'd for the instruction and information of Mankind. It therefore now remains to examine how we may arrive at the knowledge of those Truths the Apostles preach'd, and by what means we may be ascertain'd of them.

It is plain that the first Converts that were made to Christianity, (whether from amongst

|| Mat. xxviii. 18. Mark xvi. 15. Luke xxiv. 49. Acts i. 4, & 8. John xiv. 16. John xvi. 12, 13, 14.

the *Jews* or *Gentiles*) by the preaching of the Apostles, had no other way to be instructed in that Religion, than by hearing them, and learning from them, with all humility, the Doctrine of their Master. 'Tis in this sense the Apostle *S. Paul* says †, That *Faith comes by hearing, and hearing by the word of God*. Faith is the consequence of what we hear, and we hear because the Word of God is preach'd. It was not difficult for every Man that heard the Apostles preach, to be assured of the Doctrine they taught, and convinc'd of its Truths by the Miracles they wrought to confirm it. The Apostles preach'd it in their own Persons in most of the Provinces of the *Roman Empire*, and sent others to preach it elsewhere. When they had laid the Foundations of Christianity in one place, they ordained Teachers and Pastors whom they left to instruct and train up others in their absence. These again sent others into the neighbouring Countries with Commissions to the same purpose. After this manner was the Gospel diffused and establish'd throughout the World: And by this method was a great number of particular Churches every where constituted, who all receiv'd and preserv'd the Doctrine of Jesus Christ. This Doctrine of the Primitive Churches, as it was the same in all Places, without diversity, and held to be receiv'd

† Rom. x. 17.

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from Christ and his Apostles, was most certainly no other than what Jesus Christ himself had reveal'd. The Testimony therefore of all the Churches in the World, however distant, together with their unanimous agreement and harmony in the Doctrine they taught, is an infallible Proof of its being deriv'd from the Apostles, and, by consequence, from Jesus Christ. But forasmuch as it was possible for Tradition to vary in process of time, God permitted the History of his Son to be written, wherein is contain'd his most eminent Instructions, and most important Points of his Doctrine; and this was done by Witnesses against whom there lies no Objection: His Apostles also, having occasion to write to the Churches, or the Faithful, did in like manner commit to Paper the principal Truths of Religion; and altho' their single Testimony ought to be accounted of considerable Authority, God nevertheless inspired them with his Holy Spirit that he might render them infallible, and that no one shou'd doubt of the Truths they left behind them. By his permission also their Writings were at length made publick, were receiv'd and acknowledg'd as the Oracles of God by all the Churches in the World, and are now the standing and authentick Monuments of the Doctrine of Jesus Christ and his Apostles, and lasting and infallible Testimonies of the Truths we are oblig'd to believe. As to the Books of the Old Testa-

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Testament, we hold them in the same esteem that Jesus Christ, his Apostles, and the ancient Church did, who regarded them as sacred Books, divinely inspired, giving Testimony of Jesus Christ and of his Doctrine, and which have a manifest agreement therewith. Both these together compose the Bible or Holy Scripture, wherein the principal Truths reveal'd by God to Men in the Old Testament, by *Moses*, the Prophets, and other Canonical Writers; and in the New by Jesus Christ, the Evangelists, and Apostles, are written: To be inform'd of which we have nothing more to do than to consult this Book: Many of those Truths are there so clearly and plainly exhibited, that there is no room left to doubt thereof; others again are indeed less clear, but may nevertheless be easily perceiv'd by such as honestly and sincerely seek them; and there are others again which may fairly and consequentially be deduced thence. Now altho' the principal Points of Christianity are comprehended in this Book of Holy Writ, Tradition nevertheless is not to be laid aside. For the same Doctrine which the Churches learn'd from the mouth of the Apostles is at this Day taught in ours; our Uniformity with them remains: The Fathers transmitted it to their Children, and by this means it has been preserv'd to a succession of Ages. Catholick Authors that have written at different Times, and in different Places up-
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on Matters of Religion, have given Testimony that such or such a Doctrine was agreeable or repugnant to the Apostolick Doctrine of all the Churches: It is therefore by Tradition that Catholick Truths are distinguish'd from opposite Errors, and the Novelties of Hereticks; upon this Foundation Synodical Assemblies of Bishops are held, to establish the Faith and proscribe Heresies; and by this Rule it is that Catholick Doctors have maintain'd the Doctrine of the Church, and oppos'd and combated contrary Errors.

From these Principles thus laid down, it will follow, that the Study of Theology consists,

First, In making use of all the aids of Reason to acquire from thence the best Notions we can of the Deity, and of the Worship that is due to him.

Secondly, In a strict enquiry into all Religions, to find out the Errors and Falsities that are taught in each, and to reject them.

Thirdly, In pursuing this Enquiry until we have found out the true Religion, by such motives of Credibility as will put the Matter out of all doubt.

Fourthly, When we have thus discover'd that the Christian Religion only is the true one, in examining into the nature of those revealed Truths she teaches. To come to a right knowledge of this, there are but two ways.

The

The *first* is, To read and study the Sacred Books in which those Truths are contain'd.

2dly, To hear the Tradition of the Church, and to make a careful research into the Faith of the most ancient and primitive, to examine the Testimonies given thereof by cotemporary Authors worthy of Credit, whether they be of single Fathers of the Church, or the definition of General and Particular Councils.

Fifthly, Philosophy and Logick may be of use, but more especially the last, to enable us to draw Conclusions from Truths establish'd upon the Principles abovemention'd, to help us to unravel them, and to defend them against such as maintain contrary Errors. But then great care must be taken, that we attempt not to determine Questions of Reveal'd Religion by the bare Light of Reason, or Principles of Philosophy; nor that we bring into Theology Questions that are purely Philosophical. In short, the knowledge of Language, Logick, Eloquence, the authority of Philosophers, History, and other prophane Sciences, may all be of service in the study of Theology; but then a moderate and careful use ought to be made of them; as shall be shew'd hereafter.

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CHAP. II.

Different Methods of treating of Religious Matters. The distinction of Positive and Scholastick Theology.

THUS far we have been laying down and explaining some certain Principles which are the Props and Supports of the Christian Religion, the knowledge of which is the principal Object of Theology. They have relation to these two Points, *Scripture* and *Tradition*; of both which the Church is the Guardian or Depositary. We come now to shew the different Methods that have been made use of in treating thereof, and to point out the Helps that may be had from foreign Sciences or Faculties; such as *Natural Reason*, *Philosophy*, *Languages*, *History*, *Law* and *Custom*, together with the right use of all these in the Study of Theology.

The manner of treating of the Christian Religion and its Mysteries, has not always been uniform in the Church; but has varied at different Times, according to the different Necessities and Inclinations of Men. The Apostles contented themselves with teaching the Doctrine of their Master in great Simplicity, proposing it to their Followers as the object of their Faith; and enforcing its be-
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18 *The Method of*

lief by Testimonies from the Prophets, by the
 Resurrection of *Jesus Christ*, and by the work-
 ing of Miracles. They troubled themselves
 not with entring into the difficulties that might
 be started about the Mysteries of our Religi-
 on; nor were they at the pains of searching
 them to the bottom, and discovering all the
 Consequences that follow from them; much
 less were they concern'd to explain them up-
 on the Principles of Philosophy and Humane
 Reason. Neither were the Holy Fathers and
 Ecclesiastical Writers of the first Ages more
 concern'd about their Explication; nor did
 they employ their Philosophy to any other
 purpose than to overthrow the Idolatry and
 Superstitions of the Heathens, which was not
 very difficult to accomplish by the bare light
 of Reason, and the authority of Philosophers.
 When they had the *Jews* and first *Hereticks*
 to combat with, they made use of no other
 Weapons than the Authority of Holy Scrip-
 ture, Tradition, and the universal Consent
 and Harmony of all the Churches in Matters
 of Faith: Nor, in their Disputes with them,
 did they pretend to give an account of their
 Mysteries, but contented themselves with
 proving that they ought to be believ'd. 'Tis
 true indeed, that the Heresies that were
 after broach'd, gave occasion to Men to pe-
 netrate farther, to fix the Terms that were
 proper to express those Mysteries, and to
 draw Consequences from such Articles as are
 plainly

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plainly reveal'd : Thus it was by a kind of Necessity that the Fathers entred upon this Enquiry, and they were always careful not purposely to start new Questions about our Mysteries, nor to determine upon them from Philosophical Principles. As they never wrote upon Doctrinal Matters but when occasion was given by the starting up of some Heresie, and with design to confute it, so we are not to expect to find any Treatise of theirs professedly upon the Dogma's of Religion.

Origen is the first that undertook to compose a kind of Body of Divinity, in a Work intitled, *Principles*. This new Undertaking however was not very successful; for this Author relying too much on his own Abilities, and desirous to accommodate and reconcile the Doctrines of Christianity to the Principles of the Platonick Philosophy, had the misfortune to fall into many Errors, which have not a little tarnish'd his Memory. They, on the contrary, who contented themselves to teach, with the simplicity of Catechists, the prime Mysteries of our Religion contain'd in the Creed, and to defend them by Proofs brought from Holy Scripture, they, I say, who took this Method succeeded much better.

In the following Ages, when the noted *Arian*, *Nestorian*, and *Eutychian* Heresies appear'd in the World, the Holy Fathers thought themselves obliged to treat throughly of the

Myſteries of the Trinity and Incarnation; but then they always kept cloſe to the Principles already laid down of Scripture and Tradition, and took all their Proofs from thence, never employing their own Reasonings farther, than to diſcover and explain the Senſe of thoſe Texts they cited from the Holy Canon, and the Fathers. In this manner they acted when they had other Hereſies to combat with, and it does not appear that they ever us'd other Arguments to confute them, nor that the Council employ'd other to condemn them. By degrees, however, a kind of Curioſity, natural to Men, led them on to ſtart many Novel Questions about the Divinity, the Myſteries, and other Points of our Religion: To determine theſe, they at firſt indeed had recourſe only to Scripture and Tradition, but afterwards they went out of the way to call in Philoſophy to their aſſiſtance; that of *Plato* being then the moſt in vogue, and ſeemingly moſt congruous with the Chriſtian Religion, they therefore made the greateſt uſe of. The Author of the Works aſcrib'd to *S. Dionyſius*, the *Areopagite*, who wrote towards the cloſe of the fifth Century, follow'd this Method, and in his Books of the Divine Names and of the Hierarchy, treated of ſeveral Questions in Theology upon the Principles of the *Platonicks*. Not long after him *Boetius*, a Man well vers'd in *Ariſtotle's* Philoſophy, made uſe of

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his Principles to explain the Myſteries of the Trinity and Incarnation, which led him into ſome very ſubtil Questions. But *John Damascen* is the firſt that undertook to treat Methodically of all Theological Questions, and digeſt them into a Body. In the ninth Century *John Scot Erigen* took the Method of *Boetius*, and made uſe of *Ariſtotle's* Principles for the Solution of ſeveral Questions in Theology; but his Subtilties having involv'd him in many Errors, both his Doctrine and Method were rejected by the Divines of that time. In the Tenth Century, there being almoſt a total neglect of the moſt uſeful and eaſy Studies, we need not wonder that ſuch as were more difficult and abſtracted were laid aſide. However, about the middle of the Eleventh, and not ſooner, *Ariſtotle's* Philoſophy began to be taught in the Publick Schools, after the *Arabian* Method: This indeed they made at firſt no great Advantage of in their Philoſophy: But when Men had plentifully imbib'd thoſe Principles, they drew them inſenſibly into their Divinity, and made uſe of them not only to explain and determine ordinary Questions, but alſo to ſtart many Novel ones, which had never been heard of before. *John the Sophiſt*, *Roſcelin*, and *S. Anſelm*, were the firſt that brought this Method into practice, and after them *Peter Abelard*, *Gilbertus Porretanus*, and many others coming into it, gave it Reputation, and read publick

Lectures upon it. *Otho Frisingensis* introduc'd it into *Germany*, and, in a little time, it gain'd an Establishment almost every where. But as a Man that travels in an unknown Path may easily lose his way, so some of the first Authors of this new invented Method of treating of Divine Subjects, such as *Roscelin*, *Abe-lard*, *Gilbertus Porretanus*, and in the beginning of the next Century, *Amaury*, and many others, fell into various Errors, or at least express'd themselves in such a manner as was condemn'd by those that adher'd to the Sentiments of the Fathers, and to their manner of expression. Another Inconvenience also follow'd, which was this: These Authors being for the most part divided upon the Questions, and differing in their Sentiments about them, gave occasion to a great variety of Contests and Disputes amongst Divines: And as the number of Questions increased daily, and every one made use of all the subtilties of *Aristotle's* Logick and Metaphysicks, to defend his own Opinions, so the number of Disputes were multiplied almost *in infinitum*, and became so full of Obscurities, Querks and Perplexities, that none but such as were skill'd in this Art, were able to comprehend any thing, nor was it possible ever to determine them; besides, the driness with which they treated of them, and the barbarous Terms they made use of, contributed not a little to make them more disagreeable.

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To remedy as much as possible these Evils, *Peter Lombard*, Bishop of *Paris*, undertook to make a Collection from the Fathers, especially from *S. Hilary*, *S. Ambrose*, *S. Jerom*, and *S. Austin*, of such Passages as were at that time the principal Subjects of the School Disputes, imagining by that means to appease at least, if not finally to determine them, and that the Authority of those upon whose Testimonies their Decisions were founded, wou'd make them unanimously rever'd and receiv'd. This Collection was intitled, *The Book of Sentences* a Name they commonly gave in those Days to Theological Works: This Work prevail'd overall the rest, and was so well approv'd, that in a very little time it was receiv'd into the Schools, and publickly taught there; so that its Author, by way of eminence, was call'd, *Master of the Sentences*. But the Schoolmen not greatly liking the Simplicity of this Work, writ long Commentaries upon the Text, which occasion'd the revival of their former Disputes, and renew'd the practice of treating Theological Questions upon Philosophical Principles, and Authorities from *Aristotle*, which the *Master of the Sentences* never made use of; and instead of taking his Method and determining Controversial Questions by Authorities from the Fathers, their Decisions were for the most part from Philosophical Principles, and the subtilties of Metaphysics. They concern'd not themselves

with explaining the Text of the *Master of the Sentences*, but, instead of that, pick'd out the several Questions, and treated of them their own way, so that what they call'd a Commentary was nothing less, and might as well be call'd by any other Name. To the Questions the *Master of the Sentences* had propounded, they added many others, and inserted them in their Commentaries upon his Books, or else treated of them in distinct Works, which they often intitl'd, *Quodlibetical Questions*. Some Divines also imagining themselves too much restrain'd or tied down by the Plan of the *Master of the Sentences*, and desirous of greater scope, loos'd themselves from his Method, took another of their own, and to their Works gave the Title of *Summa Theologiae*. In these there's an infinite number of Theological and Philosophical Questions debated, and Arguments are urged *pro* and *con*, but their Decisions are for the most part from a Philosophical congruity only, frequently citing the Authority of *Aristotle*, and sometimes indeed of the Fathers; but then as this was generally done upon the Credit of others, without having recourse to the Originals, contenting themselves with taking the Passages from other Authors, such as the *Master of the Sentences*, *Gratian*, or the *Ordinary Gloss*; as this, I say, was done at second hand, and themselves strangers to Critical Learning, it is not to be wondred at if their Citations were
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not always very just and pertinent. The time that School Divinity was in vogue may be distinguish'd into three Periods; the first was from *Abelard* to *Albert the Great*, who was *S. Thomas's* Master; the second from him to *Durandus à S. Portiano*, who died in the Year 1333. and the third from *Durandus* to *Gabriel Biel*, who died in the Year 1495. The most eminent Divines of the first Period, were *Peter Lombard*, *Robert Pullus*, *Peter of Poitiers*, *Hugo de S. Victore*, *Raimond of Pennefort*, and *William of Paris*. School Divinity in this Age was not become an Art, nor was *Aristotle's* Philosophy, according to the Method of the *Averroists*, their Rule of Practice. In the second Age *Albert the Great*, of the Order of the *Dominicans*, and *Alexander de Hales*, of the Order of the minor *Franciscans*, and after them *S. Thomas*, and *Scot*, were the Chiefs of two Sects of School Divines, and divided all the Schools between them. For as the Religious of these two Orders had great sway in the Universities, and taught with more assiduity and reputation than the Seculars, who were more attach'd to the Study of the Civil and Canon Law than to that of School Divinity, so their Opinions and Method of Teaching soon came to be establish'd. This gave rise to two different Sects or Parties in the Schools, one of which were Followers of *S. Thomas*, and the other of *Scot*. There were some nevertheless who made

made a third Party, and reviving the Method of the *Nominals*, made Head against the *Averroist* or *Realist* Divines: One of the Chiefs of this Party was *Ocham*. *Raimond Lully* had a mind to invent a new Method of Reasoning; which was very extraordinary in its kind, and so full of Obscurity and Difficulties, that it had but few Followers. *Durandus à S. Portiano*, Bishop of *Meaux*, was the first that pick'd from each what he thought most to the purpose, without servilely following the Principles of any, and advanced also many new Opinions of his own. After him Divines took a greater latitude, and framed several new Systems.

In the fifteenth Century Theology began again to appear upon its own Legs of Scripture and Tradition, and to be cultivated by Divines of the first rank for Skill and Learning, who apply'd themselves to the useful Points of Doctrine and Morality, and treated of them with great Plainness and Solidity, and disengaged from Philosophical and Metaphysical Jargon. *Peter Dailly*, *John Gerson*, and *Nicholas Clemangis*, gave the example, and preserv'd their Writings free from the barbarity and obscurity that was commonly found in the *Summs* and *Commentaries* of Divines before their time; and without wasting their time in Points that are purely Scholastical, they apply'd themselves to treat of Subjects of Morality, Doctrine and Discipline. In the Controversies which the Church of *Rome* had with

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with the *Greek Church*, as also with the *Wickliffites* and *Hussites*, she had recourse to Scripture and Tradition to defend herself, and maintain her ground against them; which gave occasion to the Controversists to study both the *Greek* and *Latin* Fathers in their Originals.

This Study was farther improv'd in the following Century upon occasion of the Controversies with the Protestants. The Novelties of *Luther* and *Calvin* oblig'd the Catholic Divines to have recourse to Scripture and the Tradition of the Church to maintain the ancient Doctrine, and combat the others Errors. This Method they also took to teach and explain the Doctrine of Christian Morality; and the ablest of their Divines drew all their Conclusions from these two Principles: But there never was an Age when this Science was more cultivated than in ours, and when Men took more pains to penetrate into the true Sense of Holy Scripture, and search deeper into the rich Treasures of Ecclesiastical Antiquity. Men of great Parts and Abilities in the Church of *Rome*, and those not a few, have treated of these Controversial Points of Divinity, Discipline and Morality, in a solid and profitable manner, fetching their Authorities from Holy Scripture, explain'd into its true Sense by the Determinations of Councils, the Faith and Practice of the Universal Church, and the Testimonies of the Holy Fathers.

Theology

Theology is commonly distinguish'd into two kinds, *Positive* and *Scholastick*; but it is not therefore to be supposed, that this distinction is founded upon any real difference there is in either their Objects, their Principles, or their Ends: For both the one and the other have the same Object, which is the knowledge of the Truths of Religion that God has reveal'd: Both treat of the same Points of Doctrine, of the Sacred Mysteries, of Church Discipline and Morality: Both ought to have Scripture and Tradition for their Foundation: Both ought to draw the Truths they teach from these Sources: And the end and design of both is to preserve the Doctrine of *Jesus Christ* pure and uncorrupt, and to reject and refute opposite Errors, that they may conduct Men with safety to Eternal Life. In short, both of them ought to discard all such Questions as are foreign and unprofitable, and have no tendency to Mens Instruction and Edification. Nor is there any difference between *Positive* and *Scholastick* Divinity upon this account, that the last treats of all Controversial Points in form, and in a logical and argumentative manner; seeing *Peter Lombard*, who was the Head or Chief of the Schoolmen, took another Method in a Work of his, which is indeed nothing else but a collection of Passages from Scripture and the Fathers upon Theological Subjects; and not only he, but many other of the Schoolmen,

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loosed themselves from that restraint, and treated of Matters more amply, and sometimes too, adorn'd them with the Flowers of Rhetorick : so that, properly speaking, there is no difference between School Divinity and that part of Positive Divinity that treats dogmatically of the Mysteries and other Points of our Religion. These Dogmatical Works therefore, or the Controversial ones, wherein Catholick Truths are explain'd and maintain'd, and Heretical Errors opposed, whether they are the Works of the Fathers or of modern Divines, may be equally intitled, *Treatises of Positive and Scholastick Divinity*; and the only difference that appears between them is, that the School Divines have comprised in one Body, and reduc'd into a certain Order, all Points that regard Doctrine; whereas the Ancients never treated thereof but when they were under a necessity of doing it, to confirm the Faithful in the belief of the ancient Doctrine, to refute Errors whenever they made their appearance, and to stop the Mouths of Hereticks. Modern Divines have reduc'd into one Body all the different Points of Divinity that the Ancients had separately and occasionally treated of; and this is properly what deserves the appellation of *School Divinity*, and ought not to be defined with *Luther*, *Mixtione quadam ex divinis eloquiis & philosophicis rationibus tanquam ex Centaurorum genere biformis disciplina*

disciplina conflata est ; but rather with the Faculty of Divinity at Paris ; Scholastica Theologia est divinarum Scripturarum peritia, recepto quem Ecclesia approbet, sensu, non spre- tis orthodoxorum Doctorum interpretationibus & censuris, interdum aliarum disciplinarum non contempto suffragio.

According to this definition School Divinity is coeval with the Church, seeing there has been at all times Christians, who, in order to comprehend the Doctrine of Christianity, have apply'd themselves to the Study of Holy Scripture, interpreting it agreeable to the sense of the Church and the Tradition of their Fathers, taking also to their aid prophane Sciences, to clear up and maintain the Truth against Hereticks, as often as occasion was given. So many Polemical and Dogmatical Works of the Holy Fathers of all Ages, wherein the various Doctrines of the Church are establish'd against Hereticks, are an incontestible Proof of the Truth of these Doctrines; for they do not only simply exhibit therein the Faith of the Church, and produce Passages from Scripture and the Fathers, upon which that Faith is founded, but also make use of Reason and Argument to establish the true Sense of these Passages, to explain those of their Adversaries, to solve the Difficulties that are objected, to clear up the Consequences drawn from the Principles they find establish'd in Scripture and Tradition, and to demonstrate

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monstrate that the Consequences drawn by Hereticks are erroneous and false. In short, they omit nothing that is of use to teach, lay open, and maintain the Truth, to persuade such as are not already convinc'd thereof, and to reduce from Error as many as are unhappily involv'd therein: To compass this, they make use also of the Principles of Natural Reason, the knowledge of Languages, the distinctions of Logick, the smoothness of Eloquence, the authority of Philosophers, and the evidence of Historians; but forasmuch as a good or bad use may be made of all these, with respect to the Doctrines of Christianity; let us see the right use we ought to make thereof, and in what the abuse of them consists.



CHAP

Of the Use and Abuse of Natural Reason, and the knowledge of Languages, of Logick; and Eloquence, of the authority of Philosophers, History, and other prophane Sciences, in Matters of Religion.

First then, with regard to the use of our Reason in the Mysteries of Faith, care must be taken to avoid two extreams equally blameable, into which nevertheless Divines of later Times have fallen; some of them considering Reason as an universal Rule, whether all sorts of Doctrines ought to be referr'd, in order to judge of their Truth or Falshood, affirming also, that nothing ought to be received and held as true, but what she clearly conceives and knows; others, on the contrary, wholly laying her aside as useless, and affirming that she is in no wise to be apply'd to, when the Question is of the Mysteries of Faith. We have already shewed in the beginning of this Work against the first Sort, that there may be some kind of Truths which the Mind cannot conceive or comprehend, and that forasmuch as it is finite and limited, it is not only possible, but even necessary that there

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There shou'd be many things above its reach. We have also shew'd, that there is no room left for Man to doubt of the Truth of the things that God has reveal'd, when the Revelation is clear and certain, altho' there may be some Difficulty to adjust them to the Principles of Reason: For, it being certain that God cannot reveal a Falshood for a Truth, whenever it appears that he has reveal'd such a such a thing, all doubting ought to give way, and the difficulties that our Reason may suggest to be reckon'd of no weight or consideration. * *Faith in God destroys, as S. Paul says, all imaginations, and every high thing that exalts it self against the knowledge of God, and brings into captivity every thought to the obedience of Christ.* But altho' Natural Reason ought not to be employ'd alone in judging of the Truth of the Mysteries proposed to our belief, we ought notwithstanding to use it, as is already said, in judging of the sufficiency of that Authority that proposes them, and whether it be certain that God has reveal'd such and such a Truth, or not. Thus Faith does not exclude the use of Reason, nor does Reason give way to Faith, but when she is convinc'd that she ought to submit to its Authority, in spite of the most plausible appearances to the contrary. In a word, in order fully to explain

2 Cor. 10, 4, 5.

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whatever regards the use of Reason in Matters of Religion, it is to be observ'd that Religion teaches three sorts of Truths: The first sort, is such as are known by the bare Light of Reason, and may be proved thereby; as the existence of God, his Attributes, and the generality of Moral Principles: The second, is such as cannot be known by the bare Light of Reason, but, seeing they are in no wise contrary thereto, may be considered not only as very possible, but even very probable too; as, for instance, that there is a Heaven and a Hell: The last sort is such as cannot be comprehended by Reason, but rather appears to be contrary to it, and in some sort impossible, as the Mysteries of the Trinity, the Incarnation, &c. With respect to the first sort; it is beyond all peradventure that we ought to add Reason to our Faith, in order to be confirm'd in them. As to the second, our Reason has nothing to do to judge of their Truth or Falshood; nor needs she proceed farther in her enquiry than to the possibility and probability of them; and when she is once assur'd that they are reveal'd, she easily gives her assent. But then with regard to the third sort, she is no farther concern'd than to judge whether they are reveal'd or not; and when ever she is convinc'd that the affirmative is true, nothing remains but to submit, and acknowledge the Truth above her comprehension; to surrender all to the Authority of Revelation.

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Revelation, and pass over the Difficulties that may occur without regard, even altho' they are such as admit of no Solution: Thus far however she ought to be consulted, as is already said, to inform ourselves of the Matter of the Revelation, and to help us to discover the true Sense of Scripture, together with the Sentiments of the Fathers: She is also of Service to us in drawing Consequences from Articles of Faith, whether it be from two reveal'd Propositions, whose connexion she knows, altho' she conceives not the Truth thereof, or in adding to one known *reveal'd* Proposition, another Proposition known only by the Light of Nature, as when she reasons thus: Man is compos'd of Body and Soul, but Jesus Christ is Man, *Ergo* he is compos'd of Body and Soul. The first Proposition is evident; the second is known by Faith, and Reason perceiving the connexion of both these with the third, affirms the Truth of it in the Consequence. When the Proposition known by our Reason is so evident, that it contains only an explanation of one of the Terms of the reveal'd Proposition, and that the Consequence is clear, immediate and incontestable, as in the example above, then the Conclusion is just: But if the Proposition is obscure and uncertain, and the Consequence remote, our Reason being on such occasions liable to be mistaken, the Conclusion may not be always just.

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Thus far of the Use that may be made of Reason in Theology ; let us now see the Abuse of it.

First then, It is an Abuse of our Reason when we will believe nothing but what it clearly conceives, and reject whatever does not appear conformable to its Apprehensions.

Secondly, It is an Abuse of it to undertake to prove by it Mysteries that are known only by Revelation.

Thirdly, To Reason too subtilly upon those Mysteries, and to desire to explain them by Philosophical Principles.

Fourthly, To start and treat of Questions that are foreign and unprofitable, and serve not at all to Edification or Instruction.

These Vices are condemn'd in Holy Scripture, by the Fathers of the Church, and by Ecclesiastical Authors. From them we learn that God has reveal'd Mysteries that are incomprehensible, and beyond the reach of human Reason, and which she can no other ways account for than that God has reveal'd them ||. Jesus Christ commending the generous Confession of S. Peter, who boldly acknowledged him *the Son of the living God* declar'd at the same time, *that it was neither flesh nor blood that had revealed to him this truth, but his Father which is in heaven* which was all one as to say, that the Truth

|| Mat. xvi. 15, 16, 17.

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S. Peter made profession of, was of that sort, that Men cou'd not know any other way than by Revelation. For thus again our Saviour says, * that the Truths he reveal'd were hid from the wise and prudent, and revealed only unto babes.

The Apostles also, in promulging those Truths to the World, did not concern themselves to prove them by human Reasoning and Argumentation: † On the contrary, they acknowledg'd that the Things they taught, they had not learned from men, but from God himself; that they were concealed from the wise men of the world; that it is the Spirit of God that searches all things, yea, even the deep things of God; that the spirit of man may indeed know what is in man, but that no man knows the things of God save the Spirit of God: that no one ought, in publishing these things, to use words of man's wisdom, but those only which the Holy Ghost dictates; that altho' they appear as foolishness to the mind of man, and are beyond his comprehension, yet they who have the Spirit of Jesus Christ can spiritually discern them. ‡ They caution'd the Faithful against being imposed on through philosophy, and deceitful arguments, after the traditions of men, after the rudiments of the world, and not after Christ. || They warn'd them not to be surprised

* Mat. xi. 25. † 1 Cor. ii. 10, & sequent. ‡ Col. ii. 8; || Heb. xiii. 9,

*with strange doctrines; * not to give heed to fables and endless genealogies, which serve rather to cause disputes, than to establish men in the faith; but to avoid all Questions that are impertinent and unprofitable, and give occasion only to new Controversies: These are some of the excellent Precepts of the Apostle S. Paul.*

The Holy Fathers took the same Method in the explication of our Mysteries; they were not sollicitous to prove them by the Principles of Reason; nor sought to establish them on any other Basis than that of Revelation: On the contrary, they maintain'd, that notwithstanding their seeming opposition to humane Reason, they ought to be believ'd, that they ought not to seek to Reason for proof of them, but to believe them with simplicity and avoid all unprofitable Questions.

It has been already shew'd, that Reasoning and Argumentation ought not to be us'd in proof of the Mysteries of Christianity, and the same Reason holds against undertaking to explain them from Principles of Philosophy. For as the Authority from whence they are deriv'd is alone enough to make them believed, so ought great care to be taken to explain them as much as possible in the simplicity of Faith, after the same manner, and in the same Terms they were deliver'd: Upon some occasions it

* 1 Tim. i. 3, 4.

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may nevertheless be necessary to launch out a little, to determine the Sense of the Terms and Words that Hereticks had perverted; but by no means to go to explain them, unless when there is an absolute necessity for it, and even then sparingly. This being granted, what can we think of those Men that pride themselves in starting needless Questions without number, about the Mysteries of our Religion, and lay such a Stress upon them as if they were the main of their Divinity? To this sort of Divines may that beautiful Passage of S. Austin, be fitly apply'd: *† There are many, says he, that Dispute upon Points which our Authors more prudently pass'd over with Silence, and busy themselves in the discovery of Things that have no manner of tendency towards the procurement of a happy life: and what is still worse, they waste that time, which ought to be esteem'd precious, and employ'd to better purpose.* We have also some of these in our Days, who spend their whole Life in this Employment, who bend their Studies no other way, nor ever think themselves Learned until they are well skill'd, and have waded deep in those Subtilties, who seem to have no Genius to any thing but Questions of this kind, and who therefore renounce all other Sciences. In the rank of such Questions, we may reckon, in the first

† *Augustinus de Genesi ad literam. Lib. ii. Cap. 9. N. 20.*

place, many of those that regard the *quomodo* of our Mysteries, that is, how, or after what manner, the Mystery is or can be made. The Fathers always rejected Questions of this Nature, as both unprofitable and dangerous. If it be said, that Councils have often given their Judgment upon the Questions of the *quomodo*, as the Councils of *Ephesus* and *Chalcedon*, for example, did upon the Union of the Word with humane Nature, and that by consequence these Questions are not to be reckon'd amongst those that ought to be rejected, it is to be observ'd that they are distinguish'd into two kinds; one of which regards only the substance of the Mystery, and is no more than an explanation thereof; whereas others regard the Circumstances and reason of the Mystery. The former of these the Church has indeed decided, but never pronounc'd upon the latter. To give an Example; It was a Definition of the Church, that the Union of the two Natures in Jesus Christ was made in one Person; this was the substance of the Mystery, and accounted no more than an explanation of those Words of the Gospel, *the Word was made flesh*; but it did not determine upon the *modus* of this Union; nor has all the refin'd Disputes of modern Divines upon this Question given it any Eclaircissement.

It is again to be observ'd, that there are some Questions of the *quomodo* that may be of Advantage, and be determin'd by Scrip-

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ture or Tradition, which we intend not to bring into the List of those that ought to be discarded: We reject only such as have no Foundation in Scripture and Tradition, upon which they may be determin'd, and which for that Reason cannot be consider'd as Theological Questions; such are all Questions of pure Possibility: As for instance; Whether the Holy Spirit proceeded from the Son or not, and whether He is a distinct Person from the Son? Whether Jesus Christ wou'd have come, if *Adam* had not sinn'd? Whether we shou'd be oblig'd to love God, altho' to suppose an impossibility, he was not our Sovereign Good? and many others of the like Nature: For to what purpose is the Mind busied, and so much time spent in starting and disputing Questions of this kind, when there are so many profitable Subjects both of Faith and Manners, that we are wholly ignorant of? We also reckon in the number of unprofitable Questions, such as can neither be proved by Revelation or Reason: For example; All the knowledge we have of Angels from Revelation is very little, and the discovery our Reason makes of them is still less, yet how many Questions notwithstanding have been started by the Schoolmen on this Subject? Volume after Volume has been written, wherein are crowded a multitude of Questions of their specifick Principles, the kinds of their Knowledge, their duration, their place, their motion,

tion, their operations, their manner of conversing, the Gifts they have receiv'd, their condition, and an infinite number of Things of this Nature, which have no Foundation but in the Imagination of those that amuse themselves with framing Ideas of Things that they can never come to the knowledge of. To these shou'd be added, tho' for a contrary Reason, many Questions about Words and Terms which are equally unprofitable, but easy to determine, if they wou'd explain themselves; upon which they Dispute with as much warmth, as if they were Matters of the greatest Importance: Such are the generality of preliminary Questions, as, Whether Theology is Science or Wisdom? Whether it is subordinate to Science? and abundance more. Lastly, in the number of those Questions that Theology has no business with, may be reckoned all Philosophical, Logical, and Metaphysical Questions, with which School Divinity is stuff'd, and which are disputed in some Schools as Capital and Fundamental Points: 'Tis this sort of Questions that the Apostle *S. Paul* condemn'd, when he warn'd the *Colossians* * *not to be spoiled through philosophy and vain deceit, after the traditions of men, and the rudiments of the world, and not through Jesus Christ*; and when he caution'd *Titus* || *to avoid foolish questions, and vain and*

* Col. ii. 8. || Tit. iii. 9.

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unprofitable contentions. Agreeable to the Judgment and Doctrine of the Ancients, was the Advice of Pope Gregory IX. who in the Reform of the University of *Paris*, gave this in Charge to the Clergy, "To apply themselves diligently to the study of that Science of which they were Professors, and be rather ambitious of approving themselves able Divines, than Philosophers, to bring no other Questions into the Schools to be disputed but such as might be decided by Theological Writings and Treatises of the Holy Fathers." The abuse which Greg. IX. here blamed, began to creep into the University of *Paris* in the time of *Abelard*, who was himself reproved for it by *S. Bernard*, and *Gualterus de Sancto Victore*. "From that time, says *Trithemius*, the Philosophy of the World began to tarnish their Divinity by a vain and impertinent Curiosity:" *Ab hoc tempore, Philosophia secularis sacram Theologiam sua curiositate inutili fœdere cœpit.* This Mischief also, instead of abating, got ground daily, as *Stephen* of *Tournay* loudly complains*; and went so far as to bring upon the Clergy of *Paris* the Character of Sophists, of loquacious and conceited Men, as *Gerson* has it †; "Because, says he, laying aside such Questions as were useful and intelligible, they devoted themselves wholly

* *Steph. Tornacensis Episcopus. Ep. 251. † Lett. in Marcum.*

“ to Questions of Logick, Metaphysicks,
 “ and Mathematicks, and wou’d be treating of
 “ them very *mal a propos*, both with regard
 “ to Time and Place. It was this practice
 “ that the whole University of *Paris* repre-
 “ hended *S. Thomas* for, towards the close of
 “ a Treatise wrote in their Defence against
 “ *John de Monteson*, about the Year 1289.
 “ for after taking notice of some Errors in
 “ the Works of *S. Thomas*, they have this
 “ Remark, that he wou’d be applying the
 “ Principles and Terms of Philosophy to
 “ Theological Conclusions, which was a
 “ pernicious Practice: For, say they, † it is
 “ not for Divines to talk like Philosophers, as
 “ *S. Austin* has observed in the 10th Book
 “ *De Civitate Dei*, Chap. 23. Philosophers,
 “ says he, take the liberty to use what Terms
 “ they please, and are in no concern what
 “ religious Ears they offend, with things
 “ that are obscure and hard to comprehend;
 “ but for us the Clergy, we are tyed down
 “ to a certain Rule, and ought by no means
 “ to swerve from it in our Discourses, for
 “ fear the liberty we might take, in using
 “ Terms of our own choice, shou’d give Men
 “ Sentiments disadvantageous to Piety. Not
 “ long after, *Nicholas Clemangius*, in his
 “ Treatise of the Study of Theology, fol-

† *Facultas Theologia Parisiensis in Tractatu adversus Joan-*
nem Montesonum.

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“ lowing the Principles of his Master *Gerson*,
“ * complain’d, that the Clergy of his time
“ neglected the Study of the Holy Scriptures,
“ and imployed all their Talents in a fruitless
“ research into Matters of quaintness and sub-
“ tilty; that they doted, (to speak in the
“ Terms of the Apostles) about *questions and*
“ *strifes of words*. We see, continues he,
“ of how little weight the Testimonies of
“ Scripture are with the generality of the
“ Schoolmen, and how they laugh at an Ar-
“ gument drawn from thence, as unrefin’d,
“ and without Spirit; as if the Whims and
“ Inventions of Man’s Brain were of greater
“ weight and consideration.

From this time the Clergy, in their Defence of the Church against Hereticks, and in combating their Errors, were obliged to recur to Scripture and Tradition only, and made no other use of Logick and School Divinity than to form their Arguments that were founded on these two Principles; the Schools nevertheless have always retain’d abundance of Questions that had more of Philosophy in them than of Theology, which gave occasion to Hereticks to decry School Divinity. Catholick Divines however maintain’d it, yet not so as to approve this Abuse of it, but contended that true Scholastick Divinity did not consist in

* Nicolaus Clemengius in *Traſſatu de instituendo Theologiae studio.*

46 The Method of

Questions of this kind: This is what *Jerom Hangeſt*, a *Paris* Divine, gave for Answer to *Luther*, in his Book of Academies which he wrote againſt that Arch-Heretick*:
 “ There is no reaſon, ſays he, for declaiming
 “ againſt School Divinity, becauſe of ſome
 “ Profeſſors that perplex it with their So-
 “ phiſtry: All the Schools agree not with
 “ them, but, on the contrary, deſpiſe and ri-
 “ dicule them. This ſame Author plain-
 “ ly ſhews, that School Divinity is not
 “ what *Luther* had defined it to be †, viz. a
 “ mixt Science, compoſed of Paſſages of
 “ Scripture, and Philoſophical Reasonings;
 “ but || is properly the Knowledge of
 “ Holy Scripture, according to the Senſe
 “ approved by the Church, and the Inter-
 “ pretations of Learned Men, not deſpiſing
 “ the aid of other Sciences.” This aid, bor-
 row’d from other Sciences, is no more than
 acceſſory to Divinity, and is of no other uſe
 than as an Inſtrument to clear up and defend
 the Truths that may be proved by Holy
 Scripture and Tradition; they are no part of
 Theology, and therefore ought by no means
 to be drawn into it.

† The Univerſity, being advertiſed of the
 Deſign of the Parliament of *Paris*, to reform

* *Hieronymus Hangeſtus Pariſienſis Theologus in lib. de Acad:
 ad Luth.*

† *Lutherus apud eundem Hangeſtum, Cap. 2.*

|| *Idem H. Hangeſtus in eodem libro de Acad. Cap. 3.*

† *Academia Pariſienſis in Commentariis Academicis.*

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the Abuse of some Divines, who forsaking, as they express it, the Gospel, the Doctors of the Church, *S. Cyprian*, *S. Chrysostom*, *S. Jerom*, *S. Austin*, and others of the Fathers, had converted Theology into a System of meer Sophistry, made a Law in the Year 1330. wherein it was order'd, that in all the Divinity Schools they should follow the Method prescribed in the Chapter *Nun*, and in the whole 37th Division thereof, which forbids Ecclesiasticks prophane Studies, and that any should be admitted to Degrees in the Faculty of Divinity, but such as should be sufficiently instructed in the things contain'd in the *Clementine Orders*, 1. *de Magistris*, and in the Chapter *ut veterum*, that is, in the *Hebrew* and *Greek* Languages.

Let us see here how *Melchior Canus*, whose Fame for Learning is well known, expresses his dislike of vain and Philosophical Questions in School Divinity, whilst he is maintaining the Science: “ * Take notice, says he to the Reader, that in all this Discourse I defend no other Doctrine of the Schools but what is founded on Holy Scripture; from whence may be concluded what I am about to say, and what all the World will approve, that the Doctrine of the Schools, which is supported by a Magisterial Authority, is very wretched and pitiful; and

* *Melchior Cano de locis Theologicis. lib. 8. cap. 1.*

“ that

“ that it is a great Misfortune, to say no
“ worfe, to philosophize upon Matters of
“ Divinity, and to make use of syllogistical
“ Subtilties instead of Authorities from Holy
“ Scripture. But besides Matters of Divinity
“ thus managed, there is also disputed in the
“ Schools, not only Questions purely hu-
“ mane, but such also as in no wise concern
“ us. There is also got into the Schools cer-
“ tain foreign Divines, that have taken upon
“ them to solve all Questions of Divinity;
“ but this in such a manner, and with such
“ weak and trifling Arguments, that they
“ have even rendred Matters of Importance
“ less weighty and considerable; and have also
“ written and published their Commentaries
“ on Theology, that scarce deserve any Body’s
“ notice. These Authors, who are rarely
“ found citing Holy Scripture, or speaking of
“ Councils, or relating any thing from an-
“ cient Fathers, nay, whose very Philosophy is
“ but trifling, and whose chief Skill lies in
“ childish Disciplines, these, I say, would
“ nevertheless have the Appellation of School
“ Divines, altho’ indeed they deserve not
“ that of School Men, much less therefore
“ that of Divines; these Men who thus de-
“ bauch the Schools with their wretched So-
“ phistry, do but excite the laughter of the
“ Learned, and become the scorn of Men
“ of Sense. What then is he that we call a
“ School Divine? Such a one as Reasons well
“ and

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" and learnedly of God and Divine Subjects,
 " and takes the Holy Scripture and Tradition
 " for his Rule; and unless a Man is thus qua-
 " lified, he cannot be admitted a Divine in
 " our Schools. There are others again, I must
 " own, in our Schools, who seem to be born
 " for Discord, and who imagine they have
 " Discourfed notably, and acquitted them-
 " selves like Men of Abilities, if they have
 " but opposed some eminent Doctor; so that
 " it does not appear they had an Eye so
 " much to Truth, as to confound their Ad-
 " versaries, and fill their Writings with Dis-
 " putes and Wranglings. These Men, I say,
 " many of whom are in the Church, have
 " nothing in their Thoughts but Action,
 " either offensive or defensive; and their
 " whole Theological Disputes are only about
 " Party Differences and Quarrels. Such I
 " neither can nor ought to speak of with Ap-
 " probation; and tho' they who charitably
 " engage with them, when they are of differ-
 " ent Sentiments, are not to be blamed, yet
 " do these Disputes and Contests of heat and
 " obstinacy seem to me unworthy of sacred
 " Philosophy. And in another place;
 " Divinity Professors ought carefully to avoid
 " two Faults, which tho' both condemn'd by,
 " Tully, yet they are very apt to fall into:
 " The first is, of admitting Things that are

* *Idem. Ibid. lib. 9. cap. 7.*

“ unknown and uncertain, as if they were
 “ known and certain. Some, for example,
 “ embrace the Opinions of *S. Thomas*, or
 “ *Scot*, without ever examining them, and
 “ then defend them as if they were of the
 “ greatest Importance. The other Fault, is
 “ the bestowing more Pains and Study about
 “ things that are obscure and unprofitable,
 “ than the Matter is worth: And how many
 “ are they that have been guilty of this, and
 “ that have drawn to an extravagant length
 “ such Questions as even *Porphyry* declin’d?
 “ Some of our Divines, more profuse in this
 “ respect than *Plato* or *Aristotle*, make tedious
 “ and impertinent Discourses upon such
 “ Subjects as neither Youth can comprehend
 “ nor old Men endure. For who can bear
 “ their Disputes of Predicables, of Analogy
 “ of Names, of the Principle of Individuation,
 “ (for after this manner they Talk) of
 “ Distinction, of Quantity, of Extension,
 “ Infinitely Great, and Infinitely Small,
 “ Infinity, of Intention and Remission,
 “ Proportions and Degrees, and of a thousand
 “ other things I could never comprehend
 “ altho’ I think I neither wanted a Capacity
 “ nor spared either Time or Pains that
 “ might understand them? And this I should
 “ indeed be ashamed to own, if these Writers
 “ understood themselves.”

These pernicious Effects however are not
 to be attributed to Philosophy and Logick,

the

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their proper Causes, nor are those Sciences altogether to be condemn'd, and the use of them wholly denied to Divines. It must indeed be granted, that all those Mischiefs, which with so much Justice are reprehended, are drawn from these sources; but we are not therefore to conclude, that no good use can be made of them in Theology, and that they ought wholly to be laid aside: This is another extream which ought equally to be avoided. We ought to esteem the Use of Philosophy, as we do that of our Reason; seeing, properly speaking, it is nothing else but Reason cultivated and improved. Great care however must be taken, that we do not establish Mysteries, that are above our Comprehensions, upon Principles of Philosophy; this would be a criminal Fool-hardiness, and a most dangerous Attempt, as has been already shewed: But Philosophy, as it comprehends the knowledge we naturally have of things Divine, as well as human, is what may be call'd Natural Theology, and is undoubtedly of great use in Matters of Religion.

For, *First*, It was of service to the Primitive Christian Apologists to demonstrate that the Idols and Gods of the Heathens were false: It was also of use, and is so at this Day, to prove the Existence and Unity of God against Atheists: It affords also no little Light towards the discovery of many things that regard the Nature of God. The distinction of

Soul and Body may also be establish'd upon Philosophical Principles: And as these are Truths which Religion teaches and supposes; so it is no inconsiderable Advantage that they can be proved by Philosophy.

Secondly, The Principles of Moral Philosophy are agreeable to the first Precepts of the Decalogue and the Gospel. For true and sound Philosophy teaches us these Moral Virtues, which Religion improves and raises to a more sublime pitch. Religion has therefore this advantage from Philosophy, that she can call it in as an auxiliary to teach and instruct Men in their Duties.

Thirdly, Philosophy serves to establish the signification of Terms, as of Being, Substance, Spirit, Hypostasis, Person, &c. which the Church has made use of to express our Mysteries. It is therefore profitable, in that it furnishes us with Ideas, altho' imperfect, of those Truths which are the objects of our Faith.

Fourthly, Philosophy is of use to us in judging of the Truth of Propositions known by the Light of Reason; and as a Theological Truth may be deduc'd from a Proposition, known to be true by the Light of Natural Reason, so Philosophy serves to demonstrate and confirm the Truth of such Propositions.

Fifthly, Philosophy teaches us to know the chain and connexion of one Proposition with another,

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another, together with that Order and Method that ought to be observ'd in the disposition of the Principles, the Conclusions and the Proofs. It teaches also to Define and Divide, to Dispute and Discourse, which is what is called the *Art of Logick*. It must therefore needs be own'd, that this Art is of great use to those that are obliged to defend the Truths of Christianity against the Objections of Infidels and Hereticks. For whether the Question be about the true sense and meaning of some Texts of Scripture, or of Passages out of the Councils and the Fathers, in order to prove them fully and demonstratively, or whether we are employed in answering the Sophisms of Hereticks, and driving them into their Retrenchments, or that we are to explain clearly, precisely and correctly the Doctrine of the Church, it is manifest that in all these respects it is of great advantage to be an able Logician, and qualify'd to treat of these Things orderly and methodically: And altho' we had no other regard than to the facility of being understood, and the satisfaction of those we teach, yet would Reasoning, Definition, and Division, be of great benefit in these respects, as *S. Austin* says; † *Illa vero pars conclusionum & definitionum, & distributionum plurimum intellectorum adjuvat*. It must again be acknowledg'd with the same Fa-

† *De Doct. Christ. Cap. 37. N. 33.*

ther, that Logick is of singular advantage in all kinds of Questions that regard the understanding of Holy Scripture: † *Disputationis disciplina ad omnia genera questionum quæ in literis sanctis sunt penetranda & dissolvenda, plurimum valet.* But it must also be confess'd, that it is easy to make an ill use of it, and that great care ought to be taken to guard against it.

The first thing, according to that Father, that we ought to avoid is a certain itch of Disputing, and a childish ostentation of ensnaring our Adversary: *Tantum ibi cavenda est libido rixandi, & puerilis quædam ostentatio decipiendi adversarium.* This Fault is but too common amongst those that wade deep in School Divinity, whose Minds are by custom insensibly fill'd with these Subtilties; they grow in love with them, and make them their sole Delight and Pleasure; And from hence arises that itch of Disputing, and that *puerile* Vanity of contending for Victory: And this for the most part, is their only aim and end, even in Contests of the greatest importance; and that not only in the Schools, but also amongst Authors of greatest account. They will never give up a Cause, never own themselves in the Wrong; and for fear they should be oblig'd to it, they'll have recourse to all the Shifts and Subtilties they can invent, until

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they can be no longer understood. They deceive their Adversary, and change the state of the Question, they lead him thro' unknown Paths, and throw him into new Difficulties, that, being weary with the Combat, he may withdraw out of the Lists; then it is they have gain'd their Point, for this Retreat is pretended to be a Flight, and that is magnified into a Victory, and then they triumph; and this is the childish Vainglory that *S. Austin* warns us against.

The second Fault that *S. Austin* reprehends, is the making Logick our principal and main Business, neglecting the study of Scripture and Tradition, and imagining ourselves able Divines, if we are but shrewd Logicians: Let Men take care, says he, they be not deceiv'd, in fancying they have learn'd the way to Happiness, when they know how to Define, Divide and Conclude. *Tantum absit error quo videntur homines sibi ipsam beatæ vitæ veritatem didicisse, cum ista didicerint.* Logick is no Principle of Theology, nor is it the source from whence the Truths of Religion are to be drawn, but serves as an Instrument only to help us to understand them, to make them more evident, and to defend them; and this is the only Use that ought to be made of it.

The third Fault, is the bringing Questions that are purely Logical into Matters of Religion, and which have no manner of relation

to them. But the Mischief of this practice is already shew'd.

The fourth, is in adhering too close to the Method and Terms of the new Logick, and in treating of Religious Matters in a dry and crabbed Method, making use of barbarous and unintelligible Terms; and this is a general *Male-Practice* amongst School Divines: for they have not only neglected to treat of Religious Points with that dignity and sublimity that the Subject deserv'd, and is proper to make them respected and esteemed, but without scruple have handled them in a barbarous, dry, jejune manner, enough to create a dislike and contempt of them. This is what has discouraged so many Men of Genius from meddling with School Divinity, and given such an aversion to others that were otherwise in love with Literature: For as this barbarity reigned in all the Schools, and the generality of Divines writ in the same manner, it was thought by many to be essential to School Divinity; this Error however they ought to recede from, seeing some very able Divines have treated of these Things in a quite different way, and with all the beauty and ornament that Dogmatical Works are capable of.

When the Fathers, agreeable to *S. Paul's* Doctrine and Example, declaim'd against Logick, it was only the Vices of it that they blamed, such as has been already taken notice of;

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of; for they themselves made use of a sound Logick, to refute Hereticks, to explain the Holy Scripture, and to instruct the Faithful.

Eloquence may also be advantageously made use of in Matters of Religion: for not only the Fathers of the Church, and other ancient Writers have made use of it, in teaching the Truths of Religion, to touch and affect Men with them; but even the sacred and inspired Writers have done the same, whether we regard the dignity and sublimity of Thought, and Expression, every where preserv'd, or the figures of Speech and Disposition observ'd in those Books, where such Ornaments are chiefly requir'd, as in the *Psalms* and the *Prophets*. There is no Book in the World where true and sublime Eloquence more abounds, than in the Books of the Old and New Testament. 'Tis therefore very indiscreet in those that treat of Religious Matters, to reject and lay aside true Eloquence as a thing of no use to them. It's true indeed, that Men by the use of Eloquence may recommend Falsities and procure them Credit; but then, as *S. Austin* says, this is the fault of those that abuse the Art, and not of the Art it self: * *Non est facultas ipsa culpabilis, sed ea male utentium perversitas.* "Rhetorick, says the same Author in another Place, as it may

* *De Doct. Christ.* lib. 2. cap. 36. N. 54. *Aug. Ib.* lib. 4. Cap. 2. N. 3.

“ be us’d to persuade Men both of Truth and
 “ Falshood; who will dare to say that the
 “ Defenders of Truth ought to be disarm’d
 “ whilst the Teachers and propagators of
 “ Falshood are allow’d what Arms they please
 “ to gain a favourable attention, and recom-
 “ mend themselves to their Hearers?”

Lactantius made the very same Remark before *S. Austin*†: Altho’, says he, the cause of Truth may be defended without Eloquence, it is good nevertheless to add to it an Ornament so graceful to make it, if possible, more glorious, and that it may strike more strongly on Mens Minds, as it certainly does, besides its own proper force, it is set off with the Flowers of Rhetorick. But what advantage soever may be drawn from Eloquence to establish the Truths of Religion, and especially Moral ones, it must be confess’d also that it may be sometimes abused.

As *first*, by attempting to prove, by a figurative Discourse, the Truth of our Mysteries, which ought to be exhibited with the greatest simplicity.

Secondly, It would be a great Mistake to suppose that the Truths of Religion cannot be made evident without the help of Eloquence, and be ready to condemn and despise them for want of that Embellishment. In short, it

† Lib. 1. de *Haes. Relig.*

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would be a great fault to have more regard to, and be more affected with the Turn, the Figures, and the Style in Discourses of Piety, and Morality, than with the Truths themselves. It is the Truth that ought to be the principal object of our love and admiration, and it would be to overturn the order of Things to love Truth only for the sake of the dress it appears in: It is not however forbid to put her on the habiliments of Rhetorick and Eloquence, in order to make the stronger Impression upon our Minds. It is with Eloquence as with Musick, Painting, and other Arts, which are used only to represent Truth more agreeably and sensibly. I confess indeed, that Truth is of all things the most amiable; it is that which will be the sovereign Pleasure of the Blessed above: But foras much as corrupt Man has not the relish that he ought to have for naked Truth, we justly use such means as are capable of rendring her more agreeable; and herein we offer no violence to order, seeing we use those means only for the sake of Truth, without any sinister Views and Designs.

Thirdly, Religion detests all false and affected Eloquence, and requires no other than the true, such as is accompanied with Gravity, Wisdom, and an agreeable dependance on the Subject: It does not approve of an effeminate, wanton, airy Eloquence, abounding with Antitheses and Metaphors, Portraitsures and Descriptions,

60 *The Method of*

scriptions, of more Ornament than Advantage. True Eloquence then ought to be accompanied with Wisdom. Now to speak with Wisdom and Eloquence, we ought, as *S. Austin* remarks, to use, in a simple stile, such Terms as are plain and significant, in a stile somewhat exalted, Terms more elegant, and in the sublime the strongest and most cogent*: *Quid est ergo non solum eloquenter, verum etiam sapienter dicere, nisi verba in submisso genere sufficientia, in temperato splendentia, in grandi vehementia, veris tamen rebus, quas audire oporteat, adhibere?* The first of these Stiles should be used in a simple exposition of the Mysteries: The second, in defending them: And the last in Pulpit Orations and Exhortations. It is also to be observ'd, that this Eloquence ought not to degenerate into the stile of a Declaimer; *S. Cyprian's* advice therefore to *Donatus* is very pertinent, and worth our Notice: "When our Business is at the Bar, " says he, then Eloquence is allow'd to recommend itself with every Advantage, and " to shine out in all its Lustre; but when the " Lord *Jehovah* is our Theme, there Truth " is the Sublime, and Simplicity the boldest " Figure. In short, my Friend, I shall not " entertain you with flowing Periods of Eloquence, but with strong and powerful Reasoning, not with the embellishments of Rhe-

* *De Doct. Christ. lib. 4. cap. 28. N. 61.*

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torick, and the soft and moving strains of
 "Oratory ; No, my Discourse shall be no-
 "thing but the plain naked Truth, suit-
 "able to such a Subject as that of the Divine
 "Mercy." *In judicii contentione pro rostris,*
opulenta facundia volubili ambitione jactetur :
cum verò de Deo & Domino vox est ; vocis pura
sinceritas, non eloquentiæ viribus nititur ad
fidei argumenta, sed rebus. Denique accipe
non diserta, sed fortia ; nec ad audientiæ po-
pularis illecebram culto sermone fucata, sed ad
divinam indulgentiam prædicandam radi veri-
tate simplicia. The most necessary part of
 Eloquence in Matters of Religion, is to express
 ourselves in apt and proper Terms. In what-
 ever Language we speak, if the Terms are bar-
 barous, the Discourse will be confused and un-
 intelligible, and, by consequence, create a
 dislike. 'Tis true indeed, that we ought to
 attend rather to the Truth of things, than to
 the imbellishments of Discourse : But such is
 the disposition and humour of Man, that if a
 Discourse is rugged and harsh, it puts him all
 out of tune ; whereas a polite and smooth Ora-
 tion carries a relish along with it, and recom-
 mends its self, whether we will or not : Our
 business then, as *S. Austin* says, is to express
 ourselves in such a manner, as that Truth
 may appear evidently, please agreeably, and
 move and affect sensibly ; || *Intelligenter, liben-*

|| L. 4. De Doct. Christ.

ter, obedienter, ut veritas pateat, ut veritas placeat, ut veritas moveat. And this is what cannot be done without making choice of fit and proper Terms. For, as I have already observed, a rugged and unpolished Discourse is for the most part both unintelligible, disagreeable, and incapable to effect or persuade.

This is one Reason why Languages are necessary to Divines: But there is another behind of much greater weight and importance: which is this; The Books wherein our Doctrine is contain'd being written in *Hebrew*, *Greek* and *Latin*, makes it necessary for those that would thoroughly understand it, and teach it others, to be well skill'd in those Languages. For who will say, that the knowledge of *Hebrew* is not of great use to the understanding the Books of the Old Testament? That's the Original Language in which they were written, the Versions too are full of *Hebraisms*, so that nothing is more evident than that the knowledge of *Hebrew* is of singular Advantage. If we are disputing with a *Jew*, or even with a *Heretick* of our time, if we are unskill'd in *Hebrew*, we shall be frequently Nonplust, and at a loss what Answer to make when it is objected, that such a thing is not in the *Hebrew*, or that the *Hebrew* Text ought not to be read, but so or so, which is directly contrary to what we maintain; if we are not able, I say, to read and explain it ourselves, we are always liable to be imposed upon,

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on, or by our Silence exposed to their ridicule. The Books of the New Testament again are written in *Greek*, and so are some of the most eminent Ecclesiastical Authors, whose Works are also convey'd to us in the same Language; what Advantage then must a Man have that's well skill'd in *Greek* over him that's ignorant of it? And how much greater is both the Profit and the Pleasure of reading an Original, than unfaithful Versions, or if they chance to be just, have yet neither the Beauty nor Force of their Originals? Other Languages have also their use, both for the understanding of Religious Books written in those Languages, and for preaching and propagating the Gospel, as it is order'd in the *Clementine, De Magistris*, chap. 5. *inter sollicitudines*.

In short, a good Divine may make use of all the Sciences, and make them all serviceable to him, either for the understanding of Holy Scripture, or the forming his own Judgment, or for the clearing the Difficulties that may be drawn from the Sciences themselves, and which they are sometimes obliged to solve in treating of Matters of Religion. Great care must however be taken,

First, That he be not over curious.

Secondly, That he do not bestow his Time upon unnecessary Things.

Thirdly, That he avoid trifling and dangerous Studies.

Fourthly,

Fourthly, That he be not too much attach'd even to such as are useful and profitable.

Lastly, That he use all prophane Sciences sparingly and with discretion, never building the Mysteries of our Religion upon their Principles, nor going from the Matter in hand, when the Question is Theological, to treat of any that's foreign to the Point.

If there should be occasion sometimes, in explaining Holy Scripture, to have recourse to those Sciences, and to enter into some incidental Question that regard them, for the better understanding of the Text; this, as has been said, ought to be done sparingly, and only when Necessity obliges, never making the Principal of what is only an Accessory, nor enlarging upon Questions of Geometry, Geography, Chronology, Criticism, or Philology, upon occasion of a single Passage of Scripture, as some Interpreters have inconsiderately run into. But provided these Extrems are avoided, a very advantageous use may be made of all the Sciences in the Study of Theology. Of these there is none more useful and necessary to a Divine than History; which may be distinguish'd into three sorts; *viz.* Sacred, Ecclesiastical, and Prophane. Sacred History is that which is comprised in the Books of the Old and New Testament, and is the Foundation on which our Faith is built. Ecclesiastical History, or the History of the Church from our Lord Jesus Christ to this time, is also
equally

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equally necessary for the establishment and preservation of the Christian Religion, both with regard to its Doctrine, and to its Discipline and Manners. For it is this History that teaches us what was always the Doctrine of the Church, from the time of Jesus Christ shewn to us; so that it is, as has been proved, an infallible Rule for us to come at the knowledge of the Truth. It is in this History also, that the Discipline of the Church in all Ages is faithfully represented to us, as in a Mirrour. It is, in short, in this History, that so many illustrious examples of Piety, Vertue and Constancy are exhibited to us, to animate and inspire us with the same noble Sentiments. Prophane History also, both ancient and modern, has such a connexion and affinity with Sacred and Ecclesiastical, that it is impossible to know the last without having some acquaintance with the first, so that to have a through knowledge of those, we ought to go thro' a course of Prophane History. This also will help to confirm and clear up the Truth of many Facts related both in Sacred and Ecclesiastical History. To Prophane History I beg leave to add also Chronology and Geography: The former of which is the very Life and Soul of History; and the latter so necessary, that there is no possibility of describing without it the disposition and subordination of Churches, which were generally establish'd *ad formam Imperii.*

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But of what use soever those Sciences may be in Theology, it is nevertheless certain, as has been before observ'd, that they may be abused. First, If too much time is spent in enquiring into Facts that are curious and of no Advantage, which may also happen in Matters Ecclesiastical, as well as Profane; and it must be own'd, that this abuse of Disputing upon foreign and unprofitable Questions which serve neither to establish any solid Truth, nor to edifie and instruct Men in the Doctrines of Christianity, and which are generally managed with so much warmth, is equally Criminal in Positive as in Scholastic Theology. How many notwithstanding do we see at this Day, and those too Men of Learning and Parts, making Questions of this kind their whole Employment, and enlarging upon a Point of Chronology perhaps of little or no concern, or upon other things that are as insignificant, and of pure curiosity only with as much heat as if they were Matters of the greatest Import? Questions of this Nature however are not always to be neglected or condemn'd, seeing they are oftentimes of greater use than we are aware of; and provided that we make them not the main and principal Points, nor dispute them with unbecoming Warmth, nor employ too much time upon them, the design of discovering the Truth of some Fact that may be of any Advantage will be a favourable excuse. That which

Criminal

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Criminal in this kind, and indeed unpardonable, is to advance, maintain, or rashly to believe, under the pretext of Piety, Facts that are either false or uncertain.

But it is not only those gross Impostures and Fables, invented and propagated by Authors of no Reputation, that a Divine ought to reject and guard against; he ought also not to take any thing upon Trust, or upon the bare *ipse dixit* of any Man, tho' of the greatest Reputation and Character, because, however Learned, Wise, or Honest they were, they might be mistaken and deceiv'd. There is scarce any Historian, except those that were Divinely Inspired, but what furnishes us with examples of Errors and Mistakes, he has fallen into, either thro' inadvertency, or inaccuracy, or for want of good Memoirs. There is therefore just Reason for examining into the Truth of the Facts he relates, and for judging of them by the Rules of Criticism: And herein great care must be taken that two Extrems be avoided; the one, is in rashly rejecting Facts related by Authors worthy of Credit, as false, and without sufficient Proof; the other, is in maintaining the Truth of some Facts, related by an Author, in other respects, worthy of Credit, which have been already decried and convicted, or at least very much suspected of Forgery, either by Authorities or strong Reasons. Criticks hereupon give us

very good Rules, which Prudence directs us to follow.

Baronius gives us the first, which is to disregard and despise the Productions of Modern Authors, if what they advance cannot be supported by ancient Testimonies of such as liv'd either at the Time the Fact is said to be done in, or not long after : *Quod à recentiore autore de rebus antiquis sine alicujus vetustioris auctoritate profertur, contemnitur.* The Reason of this Rule is very evident : For, as those novel Authors cannot be Witnesses themselves of Facts that were done many Ages before their time, it will necessarily follow, if no Vouchers can be produc'd from Antiquity to support the Things they relate, that they are Forgeries of their own invention. It may be said, perhaps, that they might come at the knowledge of them by Tradition ; which will be easily granted, with respect to those that liv'd within some small Time after the Facts were done ; seeing the Memory of publick and remarkable Actions may well be supposed to subsist for some Time without committing them to Writing ; but if this is neglected for a long tract of Time, and there is no remaining Record of such Facts, popular Tradition must needs at least be very uncertain, and oftentimes false, for want of knowing its Original : Besides, the silence of Historians is commonly accounted a good Argument that the Fact was not known in their Time, espe-

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cially if their Subject led them to take notice of it.

If it be said, that it is not impossible the Fact should be true; I grant it: But a bare possibility of its being true, is not sufficient to have it believ'd: There ought to be some probable Reasons at least to gain it Credit, and if that is wanting, there will be left us no room to doubt or suspend our Judgments, but we shall be oblig'd, in such a case, to look upon the Story as fabulous, and the figment of somebody's Brain. To give an example of this: Suppose a Man should affirm that in such a Place there's a Treasure, without being able to give any further account of the Matter, than that he has been told so by somebody, who, by the way, could know nothing of it, and that himself does believe it; suppose a Man, I say, should tell such a Story as this, it would be so far from finding Credit, that it would justly be look'd upon as an idle Tale or Dream, Nevertheless it is not impossible there should be a Treasure in such a Place; but as the Story has not the face of a Proof, or probable Reason attending it, it cannot possibly be accounted any thing else but a Chimera or Romance. As to Matters of Fact that concern our Faith, if there are any that have not the stamp of Authority upon them, they ought to be rejected, not only as doubtful and uncertain, but even as false and fabulous.

The second Rule for judging of the Truth of Facts, is to inform ourselves whether the relater of such or such Facts be a Man of probity, and worthy of Credit, and one that had an opportunity of seeing or knowing what he relates: For if he is an Author notorious for propagating fictitious Stories; if he is foolishly credulous and ready to believe and write all the Stories he hears, without distinction or choice, and takes a pleasure in picking up uncertain Reports, and is so weak as to impose them upon himself; if, in short, his Relation cannot be supported by the authority of some Author of Credit, no heed ought to be given to it, by the Rule that *mendaci etiam vera dicenti non creditur*. But if he is not only an Author of probity and worthy of Credit, that relates a Fact, but was himself also an Eye-witness of the Fact, there remains then no manner of doubt or question of its Truth, unless there are plain and positive Proofs that he was imposed upon, and that the Fact is of such a Nature also as to give room to impose on him; and farther, that there is some probability that he was really so imposed upon. He ought also to be believed in what he reported upon the Credit of others, if those Facts are of a publick Nature, and in which he could not be imposed upon: But if those Facts were secret and private, the Truth of them then depends wholly

upon

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upon the Authority and Credit of those, from whom he had them.

To understand this the better, we must take in the third Rule, which is this; that there are some things which in their own Nature are more credible, and better deserve our assent than others. Facts of a publick Nature, especially if they are remarkable and eminent, and suppos'd to be known to all the World, can no more be imposed upon an Historian than he can pretend to impose them upon others: It is not possible that an Author should be deceiv'd in such a Matter with regard to the substance of it, tho' he should happen to be so in some of the Circumstances, nor can it be imagined that he should have the Impudence to attempt to impose such counterfeit Facts upon others. There are other Facts again that are private and known to very few, or it may be to none but the Historian himself. The first sort however may claim a right to our assent, provided they are related by Persons that liv'd amongst such as either had seen or known them; but Facts of the last sort must depend upon the Honesty and Credit of the Historian only for the Truth of them. Amongst the Facts of the former sort, there are some, as has been said, that are in their own Nature more credible, such are those that are frequent and common, and are reported by Persons whose Evidence cannot be suspected, and who could have no interest

in inventing them ; and others again that are less credible, such are those that are extraordinary and uncommon, and reported by Men whose Interest it was they should be true.

It is this Party Interest, or Passion, that is the Subject of the fourth Rule : The less partiality there is found in Historians, the more Credit their Writings are sure to meet with; for if they are byass'd and prejudic'd with the Passions of Love or Hatred, it is no wonder if they exaggerate, and give an advantagious or malicious turn to the Relation : The heat of Dispute also carries them oftentimes to make unjust Reproaches; and it frequently happens, that even Authors of good reputation are not a little inconsistent with themselves in the Charges they bring upon one another. We are not however to conclude, when a Man makes himself a Party in a Question, that thenceforward no Credit is to be given to him. For example; Are we to believe nothing that the Fathers have said of Hereticks, and their Errors, because they wrote against them ? This wou'd be to run into a very dangerous Extream, seeing the Integrity and Sincerity of those Holy Men was so remarkable, that we cannot, without an affront to common Sense, imagine, that all they charged them with was pure Calumny; nay, farther, tho' their Honesty and Probity might be suspected, there are yet some Facts, which for their notoriety, and because it is not credible they

should

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should be invented, forasmuch as they would immediately have been convicted of Forgery had they not been true, ought to be receiv'd as certain, even altho' they were related by the most passionate Enemy; for it seldom happens, that Men are so hardy as to advance things of this Nature, how wicked soever they may be, much more unlikely is it then that Men of Honesty and Integrity should be guilty of such Practices.

The fifth Rule for judging of the Truth and certainty of a Fact, is the agreement and harmony of cotemporary Writers upon the same Subject: For that Fact that comes recommended by the Testimonies of various Authors, who liv'd at the same time, ought to be receiv'd and esteem'd as certain: But if it happens only to be asserted and approv'd by some, and contradicted and rejected by others, we are in such a Case to determine ourselves either by the quality of the Witnesses, following the Sentiments of him who was best qualified to know the Fact, or else by the Circumstances of the History of that Time, which render the Fact more or less probable.

The sixth Rule for judging of the Truth or Falsity of a History, is the disagreement of the History itself with the Chronology of the Time, or other incontestable Facts. Let it be supposed for example, that a Man should assert he had conferr'd Personally with another, who nevertheless certainly liv'd a whole

Age before him; or that such or such a thing pass'd in the Reign of such a King, or Prince which nevertheless did certainly happen in another Reign; or should place an event in a City, which was not then founded; or in a Kingdom which was not yet establish'd; in such Cases there is no difficulty in perceiving the falshood of such Relations. It may notwithstanding sometimes happen, that the Mistake lies only in the Circumstances the Fact is cloathed in, and the substance of the Fact remain true; but if it be so, that the principal Fact cannot be maintain'd and supported without a manifest inconsistency in point of Chronology, it ought then to be given up and rejected as fictitious.

It is also of no small importance in Theology, to be able to distinguish Supposititious Works from such as are Genuine: Without this qualification it will often happen that the Works of a Heretick may be cited for those of the Orthodox Fathers: It is no uncommon thing to alledge for Authority an impertinent Author under the Name of some Doctor of Credit and Reputation; nor to regard a Modern, as an Author of great Antiquity; And as the determination of divers Points both of Doctrine and Discipline often depends upon these Witnesses, how grossly must they Err that follow false Guides? We have elsewhere shewed, what those Proofs and Conjectures are which may be made about the supposititious-

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ness of a Work, which will not be amiss to repeat here; and these are of two sorts, Internal and External, either of which may be convincing and probable enough. Internal Proofs are those that are taken from the Work it self, such are the Date or Time when it appears to have been written; the Characters given of Men or Things; the Doctrines contain'd therein; and, lastly, the Style of the Work. The Date or Time of the performance is one of the surest marks of Imposture that can be; for what better Evidence can there be, that the Work is not of that Age it pretends, than when there are plain and manifest Marks and Signatures of after-time? As, for instance, there is nothing more common than for ignorant Impostors to date their Fictions after the Death of those under whose Names they pass, or to whom they are written; and altho' they should happen to Date them at the time those Men liv'd, yet do they frequently Mistake in other respects, as in the Names of the Consuls that then were, which is sufficient to shew, that the Author of the Work did not live in the Time he pretends. *Secondly*, It is very ordinary with Impostors to make mention of Persons in their Writings that liv'd not until some considerable Time after those to whom their Works are attributed, and to relate Things that did not happen until after their Death; to speak of Cities and People that were not at that time known, and to cite Authors that

that liv'd and wrote long after those they would have to patronize their Fictions.

The Doctrines exhibited in a Work are also an evident Proof of its being supposititious: As for instance;

First, When they are such as were not taught until long after the Author whose Name it bears.

Secondly, When the Terms, that are made use of to express those Doctrines, were not in use until after his time.

Thirdly, When the Errors, the supposed Author writes against, are such as were not known in his Days.

Fourthly, When he quarrels with Customs and Ceremonies which were not then in use.

Fifthly, When some of the Doctrines he teaches are repugnant to those contain'd in the genuine and uncontested Works of the Author.

Sixthly, When other Matters there treated of are such as were never treated of in the time that Author liv'd.

Seventhly, When the Historical Narrations contain'd therein are manifestly fabulous.

The last Internal Mark or Proof of the suppositiousness of a Work, and which is a kind of Test or Touchstone of it, is the Style in which it is written, seeing it is not possible so perfectly to imitate the Style of an Author, as that there shall be no difference between them. By Style is not meant a bare under-

standing

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standing of the Words and Terms of an Author, which is indeed no hard thing to imitate; but a perfect knowledge of his Turn or Thought, his Elocution, together with his mode and figure of Speech, and method of Writing; all which are very difficult to imitate, so as that the Imposture shall not appear. There are some Authors whose Style is such as may be very easily known, and yet impossible, by reason of its peculiarity, to be imitated. However, we are not always to reject a Work as spurious, upon account of a small difference observ'd in the Style, without any other Proof, seeing Authors do very often differ, even from themselves, at different Times; nor are we, on the other hand, to admit and receive it upon account of its resemblance in Style only, when there are other Proofs of its being supposititious, seeing it is not impossible that an ingenious Man may sometimes counterfeit the Style of an Author, especially if the Work is of no great length; nevertheless the difference and resemblance of Style may sometimes be so manifest, that no farther Proof is necessary to shew whether the Work is genuine or spurious.

External Proofs of the spuriousness of a Work are taken, *first*, from ancient Manuscripts, where either there is no mention of the Name of the pretended Author, or the Work is attributed to some other; and the more ancient and correct those Manuscripts are, the

the more weight they ought to have with us. *Secondly*, From the Testimony or Silence of the ancient Authors; as when they formally reject such or such a Writing as spurious, or else are wholly silent thereupon, and take no notice at all of it, altho' their Subject leads them to it: This is indeed but a negative Argument, yet is nevertheless often of great weight. For example; When whole Works attributed to some ancient Author, were never known to Antiquity, nor ever taken notice of by such as made mention of that Author's Works, or by others that obliged the World with a Catalogue of them; when a Work advantageous to Catholicks was never cited by them, tho' there was a manifest occasion for it, their Subject naturally leading them to it when, I say, there is such a general Silence it is highly probable the Work is Forgery and Imposture. Since then the Silence of Antiquity, with regard to the Work, is of itself sufficient to make it suspected, it ought most certainly to have all the authentic Marks and Characters of Antiquity to recommend it to the reception of the World: For how few soever the Conjectures are against its genuineness, if there is this general Silence besides, it ought, without all doubt, to be looked upon as supposititious.

These are the Rules of Criticism, which, if we observe, will qualify us to distinguish spurious Works from genuine; they are not

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all however of equal certainty, some of them amounting to no more than a probability, while others again are more cogent and convincing. The Internal Marks are for the most part of greater certainty than the External, and amongst those the positive Testimony of Authors is the most decisive; it must be own'd, nevertheless, that all of them are sometimes more, and sometimes less convincing or probable, and that the main and principal Rule is an equitable and prudent Judgment, nicely examining and comparing together all the Conjectures on both sides: For it frequently happens, that tho' each Conjecture, considered apart and by it self, seems of no great Weight; yet when they are all taken together, and consider'd in the Sum, they amount to no less than a moral Certainty.

The authority of Philosophers, whether ancient or modern, and of other prophane Authors, ought not to be brought into Theology as one of its Principles, nor admitted for a certain Proof of any Doctrine, or an unquestionable Argument of a Truth. For how many Opinions of the old Philosophers, and such too as had an universal reception, have been found by after Ages to be false, and therefore justly exploded? And how many more are every Day seen through and found untenable? But Religion has surer and more fixed Principles, and the Foundation on which it is built cannot be shaken. Jesus Christ, its Author,

Author, came to confound the Wisdom of the Sages of this World, and the Pride of Philosophers, by the Simplicity of the Cross. The Apostles and Fathers, notwithstanding, made frequent use of the Authority and Reasonings of Philosophers where they were not mistaken, to expose and reprehend the gross Errors of the Heathen. They did not only cite the Writings of Philosophers, where the Existence of God, his Providence, his Immenfity and other Attributes, Principles of Morality and Vertue were treated of, but did also approve and mention them with advantage. They urged both their Authorities and Reasonings to confound the fabulous Deities of the *Gentiles*, and to reprove their Vices. And herein they follow'd the example of *Paul*, who made no scruple of citing the Poet as *Aratus*, for instance, upon the Existence of God, and *Menander* upon the mischievous Consequence of Evil Conversation. The first he cited, was in the Dispute he had with the Philosophers and People of *Athens*, in the *Areopagus*, where he proved, that the Almighty did not dwell in Temples made with Hands, and that in Him we all Live, Move and have our Being; and then follows the Passage*: *For we are his generation, as some of your own Prophets also have said.* The second cited Poet, is in his first Epistle to the

* Acts xvii.

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Corinthians, where he has these Words :
** Evil communication corrupts good manners.*
 The Fathers also, after the Apostle's example,
 often alledged the Testimonies of Philosophers
 and Poets, to confirm and illustrate the Truths
 they taught; and some of them have even ci-
 ted Passages from *Plato* in treating of the Do-
 ctine of the Trinity: It is also manifest, that
 they were so far from imagining the Study of
 Philosophy, Oratory, History, or even the
 Poets, was unprofitable or forbid, that it ap-
 pears by their Writings they pursued it with
 great application; and this *S. Jerom* proves in
 a Letter he purposely wrote to *Magnus* a Ro-
 man Orator, who had reproached him for
 making use of Examples and Authorities of
 prophane Authors.

S. Austin also proves, that the Christians
 did, and still may make a very profitable use
 of prophane Authors ||: " If those we call
 Philosophers, says he, have by chance ut-
 ter'd any Truths that are agreeable to our
 Faith, as particularly the *Platonicks*, we
 ought to be so far from despising them, that
 we should rather seize them for our own use
 as from unjust Possessors. ---- For what less
 have many of the best and most eminent
 Authors done? To instance in *S. Cyprian*,
 that great Master of Eloquence, and blessed
 Martyr; what treasures of Knowledge and

1 Cor. xv. 33.

|| Aug. lib. de Doct. Christ.

“ Wisdom did he carry with him when he
 “ left *Egypt*? How did *Lactantius*, *Victor*
 “ *nus*, *Optatus* and *Hilary*, to say nothing of
 “ many that are now living, how did
 “ these, I say, with numbers of the *Greeks*
 “ besides, pillage as it were and ranfack the
 “ Country of its Learning? nay, what else
 “ did *Moses*, that faithful Servant of the most
 “ High, who, as himself writes, was
 “ instructed in all the Wisdom and Knowledge
 “ of the *Egyptians*?”

But there is no Necessity to inlarge farther
 on this Head; we need but look into the
 Writings of the Fathers to see how well they
 were versed in Philosophy, and in all polite
 Learning; their Works will shew, that not a
 considerable part of their Time was devoted
 to these Studies, and it is easy to imagine,
 they had not been then in use, that Men of
 so much Piety would neither have employed
 their Time that way, nor the Church have
 suffer'd it; at least they would have quitted
 them whenever they apply'd themselves to the
 Study of Divinity; whereas, on the contrary,
 they always thought it so necessary, that
 publick Schools were erected on purpose
 to teach the Sciences. Of these the famous
 School at *Alexandria* was one, where not only
 Divinity, but Philosophy, and all kinds of
 Literature was taught, and that to advantage
 by those great and excellent Men, *Pantænus*,
S. Clement, *Origen*, and *Heraclas*. *S. Basil*

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so, and *S. Gregory Nazianzen*, who both spent so many Years in these Studies, did not think that Time ill employ'd, but made use of them to the great service and benefit of the Church. The Emperor *Julian* also well understood the advantage the Christians reap'd from the Sciences, and thought there was not a more effectual way to render their Religion contemptible than by prohibiting that sort of Learning, for fear, says he, that when their Style and Judgment was improv'd, they should with more facility answer the Objections and Reasonings of the *Gentiles*. It was then, that some Learned Christians, as the two *Apollinarii*, undertook to compose sacred Books of *Poetry*, *Eloquence*, and *Philosophy*, to be read instead of those that *Julian* had interdicted. But how learned and able soever they were that went about this, they soon perceiv'd the Necessity of having recourse to prophane Learning, and therefore apply'd themselves to it again, as soon as the Interdict was over, which expired with *Julian*, and continued also to teach it the Christians.

In short, the Study of prophane Learning is of very great use to a Divine. For,

First, The Testimonies of Philosophers and Poets are of Service, not only to instruct the *Gentiles* in the Truths of the Christian Religion, but also to shew the Christians how criminal they are if they believe not those Truths, nor practice those Vertues which

even the Heathens have acknowledg'd and admir'd.

Secondly, It is also necessary to form the Style; for it is from thence that we learn the Elegancy of Speech, and Justness of Expression; it is there that we improve ourselves and grow perfect in the Art of Eloquence and correct Writing; it is by our familiarity with prophane Authors, that we acquire good Taste, and learn to distinguish a good from a bad manner of Expression. It is from these Authors, that we learn to Speak and Reason justly, to give a graceful Turn to what we say, to treat of Things methodically and clearly, and without saying either too much or too little: Who then can doubt the advantage these Studies are to a Divine preaching, explaining and maintaining the Truths of Religion?

Thirdly, Citations of Passages from prophane Authors, provided it be not done too often, rouses the Mind, and makes a great Impression upon it; provided, I say, it be done sparingly; for it must be confess'd, tho' it was much in fashion formerly, it is not agreeable to the present Taste, and therefore would be a vicious affectation now to use it often.

Fourthly, The Study of prophane Authors is of great use to facilitate the understanding of many Passages of Scripture, and the Fathers that have relation to their Works. But how

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great advantage soever may be drawn from this Study, we ought nevertheless to guard against the Abuse of it.

First, In spending too much Time at it, and in pursuing it with too much Application: The time of our Youth ought to be employ'd to this purpose, when the Mind is more adapted to exercises of this Nature, and not capable of relishing more serious Things; but when we are advanc'd in Years, and promoted to Ecclesiastical Dignities, and have taken upon us the Study of Divinity, it would then be very imprudent to make prophane Studies our main and principal Business.

In the fourth Council of *Carthage*, Bishops were forbid to read the Books of the Heathen*: *Episcopus Gentilium libros non legat*; and *Gratian* also makes it a Rule in his 37th Division, chap. 21. *S. Gregory Nazianzen*, || in one of his Letters to *S. Gregory Nyssen*, severely reproves him for quitting his function of Reader, for that of a Professor of Eloquence: † *S. Gregory* the Great also did the like to *Didier* Bishop of *Vienna*, upon his setting up to teach Grammar. ‡ That Story of *S. Jerom's*, which he relates of himself, and which all the World knows, is very remarkable; he tells us, that being too much attach'd to the reading of *Lucian*, and *Plau-*

Can. xvi. || *Greg. Nazian. Epist. 43.*

Lib. 9. Epist. 48.

‡ Epist. 22. ad Eustoch.

tus, and other prophane Authors, he was carried in the Spirit before the Tribunal of Jesus Christ, where he received a sharp Anathema for reading those Books, and was obliged to promise to have no more to do with them. For all this, we are not to imagine that we are to abandon them altogether, and that Philosophers, Historians, Orators, and Poets, are wholly interdicted to be read by the Clergy; seeing there is the same Reason to preserve the knowledge of this kind of Learning, that there was at first to be acquainted with it: For if we are not careful to preserve and cultivate it, we shall effectually lose the use and taste of it, and insensibly fall into Barbarism. "S. Ambrose says, That the Church is obliged to read some things, that the Clergy may not read them and others again, that the People may not be ignorant of them; and lastly, others that they may reject the things that are profane, and that they may also know what things are which redound so much to the honour of prophane Writers †." The Canon abovementioned, which is attributed to the fourth Council of *Carthage*, and is found in an ancient Collection, thought to be made by the *African Church*, but is indeed later, might possibly have been made for some particular Reason; be that however as it will, it was never observ'd in the Church. S. Grego-

† *Ambr. in exposit. Evang. sec. Luc.*

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Nazianzen, and *S. Gregory* the Great, never, in their Letters to the Clergy, forbid the reading of Prophane Authors; the first indeed blam'd a Reader for quitting his Function to profess and teach Rhetorick; and the last a Bishop, for taking upon him to teach Grammar. As to that Story of *S. Jerom*, plain in his Answer to *Ruffinus*, who reproach'd him with his reading the Poets after that time, that it was no more than a Dream; and that he continued to read and make use of both Philosophers and Poets. "If it had been thought, says he, in his Commentary upon the first Chapter of *Daniel*, that the Wisdom of the *Babylonians* was a Crime, they would never have learn'd what it was not lawful to know; neither indeed is that Wisdom learn'd so much for its own sake, as to qualifie a Man to judge of and confute it." In the Proem also to the same Commentary, he has these Words: "If we are sometimes obliged to look into that kind of Learning that we have laid aside for some time, it is not, if I may so say, so much the effect of our own Will that we do it, as of Necessity." It is not then the Study that is blameable, but the excess of it, and the being too closely attach'd to it. Thus those Bishops that should lay aside reading the *Propheets* and the *Gospel*, for the sake of *Plays* and *Amorous Pastorals*, would be justly condemned; or they that should boast of having all

Virgil by heart, and pride themselves in that which nothing but Necessity makes the exercise of Youth †. S. Jerom, in another place, severely reproves those Bishops and Priests that taught their Children nothing else but to read and recite Plays, and other parts of Polite Learning. But all this is to be understood of the excess and abuse of this Study, and not of a moderate use of it to a good end: To forbid it wholly to Christians, is, as Bede says, to ruin their Taste, and blunt the edge of their discerning Faculty: *Turbat acumen legentium, & decere cogit, qui eos à legendis sæcularibus literis omni modo æstimat prohibendos; si quæ sunt inventa, quasi sua sumere licet.*

The second abuse of Prophane Learning, is in teaching Youth such Books as are dangerous to their Morals, and capable of insinuating Vice, especially that of Obscenity. Books of this Nature fully the Imagination, and thereby often corrupts both Mind and Heart. There may be nevertheless some particular Occasions that make it necessary to read them, I mean for such as are advanc'd in Years, and are in no danger of ill Impressions; but, however, we ought to abstain from them as much as possible, and never to meddle with them, but when there is a very good Reason for it.

† Hieron. Ep. 146. ad Daniel.

‡ Hieron. lib. 3. in cap. 6. ad Ephes.

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The third abuse or excess we ought to guard against, is the over-rating and having too great a regard to the Sentiments of Profane Authors. For it is a shame that Christians should dare to compare their Morality with that of the Gospel, and endeavour to find out some relation between their Mysteries and ours; yet such Christians there are.

The fourth abuse, is to be too much attach'd to the Opinions of some Philosopher, so as to make him Judge and Arbiter in differences of Religion, to cite him as an infallible Authority, and to prefer and oppose his Testimony, not only to that of Saints and Martyrs, but often even to that of Holy Scripture: Strange blindness! but what has nevertheless reign'd a long time in the Schools, where they are devoted, as it were, to the Doctrines of *Aristotle*. The Ancients, however, who were wiser, and of greater penetration than we, read all the Philosophers, separated the Dross from the Gold, and made use only of the last: They were neither *Platonicks*, nor *Peripateticks*, neither *Stoicks*, nor of any other Sect; but selected what was best from amongst them all, as we are inform'd from *S. Clement of Alexandria*. As amongst all the Philosophers there was none that spoke of God with so much Majesty as *Plato*, nor whose Morals were purer and more sublime, so it is no wonder he so easily had the preference; yet, for all that, they made no scruple of leaving him,

him, nor even of animadverting upon him in things wherein they found him mistaken, nor of shewing how far the Doctrine and Morality of Holy Scripture exceeded all that this Philosopher had taught, as may be seen in the Preface to *S. Chrysostom's* Commentary upon *S. Matthew*, and in the 8th Book of *S. Austin, De Civitate Dei*. As to *Aristotle*, he was the most despised of all the Philosophers by the Primitive Christians; nay, they even express'd an aversion to him: And thence it was, that *Bessarion* attack'd the Opinion of *Marcus of Ephesus*, who maintain'd that *Aristotle's* Sentiments were more agreeable to the Christian Religion, than *Plato's*.

Aristotle, however, by degrees gain'd ground, and at length found admittance into all the Schools; tho', it must be confess'd, not without difficulty and opposition. His Books of Physicks, and Metaphysicks, that had been lately brought from *Constantinople*, were condemn'd by a Council held at *Paris*, in the Year 1209, to be burnt, and the reading of them forbid upon pain of Excommunication. This Interdict was confirm'd about the Year 1215, by the *Pope's* Legate, who was at that time endeavouring to reform the University; but the Logick of this Philosopher was still suffer'd to be taught. *Gregory IX.* renew'd this Interdict in the Year 1231. adding this at the same time, that he only forbid them to be read until they shou'd be corrected. In the Year

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Year 1265. *Simon*, Legate of the Holy See, in his Reform of the University, confirm'd the Regulation of 1215, with regard to the Books of *Aristotle*, taking no notice of their Correction : But in the Reform of the University, in the Year 1366, the reading of his Physical Works was permitted, as well as some others. In the next Reform by Cardinal *Estouteville*, Anno 1452, they were not only permitted, but recommended to be read and studied, especially his Books of *Ethicks*; but there was no mention of the eight Books of *Physicks*, Interdicted by *Gregory IX*. From that time *Aristotle's* Works have been in great reputation in the University of *Paris*; and not only Philosophers, but Divines also have cited him with a kind of veneration, paying a blind deference to his Authority; until, by degrees, their Prejudices were worn off, and both the one and the other thought themselves at liberty to differ from him in their Sentiments, and even to reject his Authority.

With regard to Philosophy alone, I shall say nothing; but I cannot help observing what an intolerable abuse it was, to pay such a blind submission to his Sentiments, in Matters of Divinity; to cite him, as some have done, for an infallible Authority, and to esteem his Maxims as Divine Oracles, equal to those of Holy Scripture? 'Tis most certain, that he held many dangerous Opinions about the Eternity of the World, Providence, the Mortality

talities of the Soul, the Divine Nature, &c. and that his Principles are neither so noble, nor so agreeable to those of the Christian Religion, as *Plato's* are. But, admit they were, yet of what Authority can the Testimony of a Heathen Philosopher be, to prove the Mysteries of our Religion, which he neither did nor could know? Let his Authority be cited with all my heart, when the Question is of such Maxims as are known by Natural Reason; but then let it not be urged as Infallible, or brought to prove things that concern our Mysteries; for this would be a kind of prophanation of them.

C H A P. IV.

Of the Authority of School Divines, of Universities and Faculties, of Canonists and Casuists, in Doctrines of Religion.

THE Authority of School Divines, in Matters of Divinity, is certainly greater and of more weight, than that of Philosophers, because they are supposed to have more knowledge in the Doctrines of the Church, to understand better the sense of Holy Scripture, and the Opinions of the Fathers, than

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unskill'd and unlearn'd Believers, inasmuch as it is both their Profession and Study. It must be confess'd, notwithstanding, that it is not of equal consideration with that of the Holy Fathers of the Church, for fundry Reasons.

First, Because School Divines are Men of later Times, and, by consequence, cannot be so good Evidence of the Doctrine of the Primitive Church, as the Fathers, that liv'd nearer to the Age of the Apostles.

Secondly, Because School Divines are not the Depositaries or Guardians of Tradition: That has been convey'd to us from all Time, thro' the Canal of the Bishops and Pastors of the Church, and by them has the Doctrine of Jesus Christ been taught to the People.

Thirdly, Because School Divines, consider'd as such, have no manner of Jurisdiction or Authority to judge of Doctrine, and oblige the Faithful to follow their Decisions: They only have a right to speak their Sentiments, and to give their Advice; nay, even the Judgment of whole Faculties is no more than discretionary, and therefore of no obligation.

Fourthly, Because they do not confine themselves to the Doctrine of the Church, and to teach what we are obliged to believe; but intermeddle also with many other Problematical Questions, about which, they themselves

selves confess, we are at liberty either to follow their Sentiments, or reject them.

Fifthly, Because many of them have founded their Opinions upon very weak Reasonings and the Authority of Philosophers, rather than upon Holy Scripture, and Tradition. They very seldom cite any thing from Holy Scripture, or if they do, it is in a wrong Sense; and as they have never read the Canons or Decisions of Councils, nor the Holy Fathers, in their Originals, so they easily satisfy themselves with citing from them a few Fragments, tho' that very rarely, as they find them in the *Master of the Sentences*, and *Gratian*. On the contrary, their Works are fill'd with Citations from *Aristotle*, and his Commentaries; and it's no uncommon thing to find them drawing Theological Conclusions from Philosophical Reasonings. The Opinion of these Men is rarely of greater weight in Matters of Religion, than that of a Mathematician would be in a Question of Mathematics, who should pretend to solve Geometrical Problems, by Political or Moral Reasonings.

But as all Divines deserve not this Character, there being some that establish their Sentiments on firm and solid Foundations, that have studied Holy Scripture and Ecclesiastical Antiquity, whose knowledge and penetration in Matters of Religion, is also far above that of common Believers, and even of their

Pastors,

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Pastors, it cannot be denied but that their Opinion ought to be of some weight, and sometimes to be yielded and submitted to: But to know how far this deference is to be carried, and what their Authority is, it will not be amiss to make these following Observations.

First, That the single Sentiment of a Divine, how knowing or learned soever he may be, is no certain and infallible Proof of the Truth of that Opinion he maintains: For, as has been remark'd from *S. Austin*, if we are not oblig'd implicitly to follow the Sentiment of a Father of the Church, be he never so ancient and eminent for Piety and Doctrine, much less are we obliged to surrender to that of a modern Divine, let his Knowledge and Judgment be otherwise never so good. It is from that attachment to the Sentiments of particular Authors, that so many obstinate Disputes and Contests have risen, which have prov'd so destructive of Charity. From thence also the different Sects of *Thomists*, *Scotists*, *Ockamites*, &c. have risen, and taken their Names. In short, it is from thence, that some Divines have dar'd to maintain Opinions, which even themselves did not believe, and so hindred others from examining and knowing the Truth.

Secondly, That altho' a great Number of Divines should concur in one Sentiment; yet if that Sentiment has been opposed, altho' by a less Number, it ought, in such a Case
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at least, to be suspected; seeing it is possible for the major part to be mistaken, and for the minor to be in the right, and not only for the minor but of greater Learning and Abilities be mistaken.

Thirdly, That the common Opinion of the School Divines, of one Age or Time, is not always a certain Rule of the Truth of a Doctrine, seeing we find many of them rejected in the next, or succeeding Ages, by the most eminent of that Order: For example; It was a current Opinion in the time of Cardinal *Cajetan*, that the Intention of the Priest was necessary in the administration of the Sacraments, to make them valid; this however was opposed by *Cajetan*, and since then by the ablest and most eminent Divines: It was also a receiv'd Opinion in the time of the Council of *Florence*, and what has been long taught in the Schools, that Holy Orders were conferr'd by the delivery of the *Insignia* of the several Offices; whereas now it is the common Opinion of the Learned, that they are conferr'd only by Imposition of Hands.

Fourthly, That the common Sentiment of all the Divines, from the time that School Divinity first appear'd until now, is not always an infallible Rule of Truth; tho' indeed we ought not to depart from it without good grounds; but we have then a just Cause for leaving it, when it is found repugnant to the Sentiments of the Fathers.

Fifthly

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Fifthly, That we are not obliged to adhere to the Sentiments the School Men hold as Opinions only, and not as Matters of Faith: For as they themselves acknowledge that they are no more than Problematical Opinions, it will follow, that the contrary may be lawfully maintain'd. This also will hold good with regard to all such Questions as cannot be maintain'd and supported from the Testimonies of Scripture and Tradition. For it is plain, that Questions of this kind belong rather to Philosophy than Divinity, and that they cannot properly be about Truths that concern our Faith, seeing we have no other Foundation for such Truths to be built upon, than Holy Scripture and Tradition. *Melchior Canus* observes, "That we ought to distinguish the Opinions of the Schools, from certain and known Truths, and not confound Questions of Religion with such as no way concern it: For, if we are not obliged to adhere to the Sentiments of the Ancients in any other Questions, than such as regard our Faith; nor to believe what they teach as Opinions only, and not as certain and establish'd Truths; how much less ought we to regard modern Divines in things of the like Nature, whom the Ancients so far excel in Merit, in their use of Holy Scripture, and in the weight of their Authority||?"

|| *Melchior Canus de loc. Theolog. lib. 8. cap. 5.*

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If the Sentiments of Divines, that have writ separately and singly, are of any Consideration; of how much more ought the Sentiments of an Assembly or Convocation to be, who canvas and examine such Theological Questions as come before them, and never give their Judgment thereon, but after mature Deliberation? For as in such Assemblies there are many bright and disinterested Persons, and these join all their Forces together to clear the way to Truth, discussing with all possible accuracy and exactness the Questions before them, each of them producing the Treasure they have drawn from Antiquity; it is not likely their united Judgment should be erroneous, as that of single and particular Divines, who follow no other Light but their own. Truth is generally made clearer by Conferences of ingenious and able Men come together for that end, than from the single Meditations of a private Man. A particular Man, if prejudiced in favour of an Opinion, often takes a false Proposition for a self-evident Truth: and, if he pursues his Study alone, he will remain under that Prejudice, and always mistake Falshood for Truth, whereas if he would but confer with unprejudiced Men, he would soon discover his Error: For that which escapes one, occurs to another, and it can hardly be, that a Number of learned and judicious Divines together, carefully and impartially examining a Point

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and weighing all that is said for or against it, should be mistaken, and not discover the Truth. Since therefore there have been establish'd Faculties of Theology, which are Bodies compos'd of the ablest Divines, it has always been acknowledg'd, that in their Assemblies they had a power to give a Doctrinal Judgment in Questions of Religion, and to reprehend and censure Errors. This is a Right they have been possess'd of ever since they were Founded, the Church also has acquiesc'd in it, and both Popes and Princes have acknowledged it, so that it cannot be reasonably denied them. There never was a Heresy broach'd, an Error promulg'd, nor a Dispute or Cause of any consequence to the Church, but they have been always consulted; and great respect and deference was always paid to their Decisions. That of *Paris* has above all acquired a very great Reputation and Authority, and its Censures have been fear'd and respected, not only in *France*, but throughout all *Europe*; so that whoever have despis'd or made light of them, were generally accounted Inconsiderate and Fool-hardy: I do not pretend, that the Judgments either of this, or any other Faculty are Infallible; seeing that is a Privilege only of the Church, or of a General Council that represents it; but this, I say, that tho' they are not infallible, they are yet of great weight and consideration in the Church: It were therefore to be wish'd,

that those Faculties consisted of more Members, and that they enjoy'd an absolute Freedom, without being enslav'd to any particular Order or Society, that their Censures might be of greater weight. For who is there that values the Judgment of a Faculty made up of a handful of Doctors, and those chiefly of some one Order, to whose Laws and Statutes they are ty'd down; or of an Assembly, where every individual Member cannot have the Privilege of a free Vote?

The Authority of Canonists, did they but apply themselves to the Study of ancient Councils, where the principal Articles of our Faith have been defin'd, would be also of some weight with us, even in Matters of Faith: But seeing they are for the most part attach'd to the Study of the new Law, and the reading of Decretals, and have laid aside all Questions of Doctrine, for such only regard Manners and Discipline; no great help can be had from their Works for the establishing Matters of Faith: They may, however, be of great use with regard to Ecclesiastical Polity and Discipline. As to the Civilists, their Works are still of less service, for knowing the Truth of any Doctrine: For though Morality be a considerable part of the Christian Doctrine, yet forasmuch as they have not made it their business to establish the Principles and Rules of it by Scripture and Tradition; but have generally undertaken

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the resolution of particular Cases by Reasonings purely human, by which practice they have run into various Errors, and been guilty of a most scandalous remifness, which the Church has justly condemn'd: Their Authority cannot therefore be of any weight; and indeed, there are but very few of them whose Works deserve the reading.

CHAP. V.

Of the Dispositions or Preparations necessary to the Study of Divinity.

TO attain to the knowledge of the Arts and Sciences, there are two things absolutely necessary; the Genius of the Person, and some particular Dispositions or Preparations, without which he will be wholly unqualified: It is not with Theology, as with Poetry or Rhetorick, to which, we say, a Man must be born; seeing every Man, with Nature's help, may be a Divine, without being obliged to her for making him one: Nay, she alone cannot make him so; nor is any thing else capable of doing it, besides a close application to the Study of Holy Scripture and Tradition. All the efforts of Imagination,

gination, all the meditation and reflection of a Mind unassisted, are insufficient to bring Man to the knowledge of that Science, which is truly Theological: But as all other Sciences require from the Persons that would Study them, some preparations and dispositions of Mind, without which all their Study will be to little purpose, so does Theology also without which a Man may indeed be a good Christian, but will never be an able Divine. These Preparations are,

First, Of the Mind.

Secondly, Of the Heart.

Thirdly, Of Education.

Fourthly, Of Necessary Knowledge, in order to go to the bottom of Divinity; And

Fifthly, Of the Mind, with regard to the end propos'd.

As to the *first*, the Mind ought to be sound and unbiass'd, and capable of discerning Truth from Falshood, Religion from Superstition, a competent from an incompetent Authority, and solid Piety from counterfeit: For if the Mind is vitiated, and judges obliquely and transversely, apt to give into Superstition, to believe without Foundation, and to be taken with false Appearances; it is by no means qualified for the Study of Divinity.

With regard to the preparation of the Heart, it ought above all things to be in love with Truth and Religion; to be firm and unmoveable

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moveable, ready to lose all, and suffer all for their sakes, and in their defence; incapable of being sway'd by Interest or Passion; that has renounc'd all friendship and engagements with this World, that it may the better serve God, and pay to him that Worship that he requires. For if, on the contrary, it is fearful and cowardly, and ambitious of Honours and Preferments, it will, whenever Truth is in question, quit its Interest, and go over to the strongest side; it will follow the Principles and Maxims of the Times, and be always ready to maintain the Doctrines that are in fashion, how loose or vicious soever: Where-ever therefore this is the Case, and the Heart is thus corrupt, and abandon'd to Vice, it is impossible that Person should ever be a good Divine. For how great soever his acquisitions are of speculative Knowledge, the corruptions of the Heart will certainly, sooner or later, seduce and corrupt the Mind.

The next preparation is that of Education, by which, I mean, that he who is design'd for the Study of Divinity, should have his Manners early form'd, and be instructed from his Infancy in Morality and Virtue; in short, that he be made a good Christian, before he pretends to be a Divine, and upon that Foundation he may raise a noble Structure in that Sacred Science. But to be a little more particular: As soon as the Mind is thus season'd with Virtue, he ought to be well instructed

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in the Catechism, that is, in the first Principles of Religion: This is the true Theology with which they ought to be acquainted in their tender Years. This too is the only Theology that the first Catechists, the Apostles I mean, their Disciples, and the ancient Fathers, taught their Converts; and this they did with all the plainness and simplicity imaginable. This Catechism is an Abridgement or Summary of the Christian Religion, and the whole of Theology consists in being able to comprehend, explain and defend the Mysteries contain'd in it. After they are thus instructed, it will be necessary they be taught the History of the Old and New Testament especially if they are intended for Holy Orders; and this, indeed, is one of the first things they ought to learn. To these should follow the Study of Languages; and first *Latin*, without which a Man will hardly arrive at any tolerable proficiency in Divinity. But to be a compleat one, it is farther necessary that he be Master of *Greek* and *Hebrew*. History and polite Learning also ought not to be neglected, they being of indispensable Necessity to him that's set apart for the Study of Theology. As to Philosophy, there has been already enough said of its use, so that it is needless to repeat it here: It will not be amiss, however, to advertise, that they who are intended for Divines, should not spend their time in the common School Philosophy,

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but rather in laying up a stock of good Principles in Metaphysics, Ethics, and Logick. I confess they should not be ignorant of the Philosophy of the Schools, but then they ought not to rest there, but soar higher, and reach after more sublime and useful Knowledge, to be able to comprehend Metaphysical and Moral Truths. Nor should they, while they are engaged in prophane Studies, neglect those that lead more directly to Theology; of which sort that of Holy Scripture is the chief. They ought to read the Books of the Old and New Testament, and make themselves familiar with them; to the end they may have a general Idea of Religion before they begin their Theological Studies. It would also be very proper, before they begin with Sacred Writings, to give them some Prolegomena's to teach them the Number, the Division, and the Authors of those Books, and instruct them in the principal Questions relating to them. They ought then immediately to set about the reading of Holy Scripture, and that in order and with application; adding also some good *Latin* Commentaries, which will help to clear up the Difficulties that might retard them in their way, and to come at the genuine Sense of the whole. These preparations appear obvious, and are even necessary to him that would study Theology. But before all things, the true end and design of this Study ought to be propos'd, without which it will be

be of no manner of use with regard to the other World, and may throw us upon dangerous Rocks and Sands in this. This end ought to be no other than eternal Salvation which cannot be procur'd, but by teaching and defending the Truths of Religion, by maintaining it in its Purity, by combating Error, by instructing the Ignorant, and by recovering to Truth such as are lost in Error. Any other end is criminal before God, and shameful in the Eyes of Men. "It is to

" purpose, *S. Bernard* says, to know much, " we reap not that Benefit and Advantage " from our knowledge, that we ought. We " know nothing, if we are ignorant of the " Order to be observ'd, and of the Motive " and End that ought to induce us to the " Study of this Science. As to the Order " that branch of Study ought certainly to be " first prosecuted, that leads most directly to " our Salvation: As to the Motive, it ought " to be this, that we may be induc'd to love " God more zealously; and with regard to " the End, it ought neither to be Vainglory " nor Curiosity, nor any thing like these " but the edification of ourselves and our " Neighbour. Some are desirous of Knowledge only for the sake of Knowledge " which is a shameful Curiosity: *Sunt qui* " *scire volunt eo fine tantum, ut sciant, et* " *turpis curiositas est.* Some again are ambitious of knowing, that themselves only

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may be known; which is a scandalous Vanity: *Sunt qui scire volunt, ut sciantur ipsi, & est turpis vanitas.* And, lastly, there are others that thirst after Knowledge, only that they may sell it again for Riches, or Honours; and this is a scandalous Gain: *Et sunt item qui scire volunt, ut scientiam suam vendant pro pecunia, pro honoribus, & turpis quæstus est.* But then there are some that desire to know, for the sake of edifying others; and this is Charity: *Sed sunt qui scire volunt, & edificent, & charitas est.* And some again there are, that desire Knowledge for their own Edification; and this is Prudence: *Et item qui scire volunt, ut edificentur, & prudentia est.* And there are but the two last, adds this Father, that make a right use of their Knowledge, seeing they desire it only for the sake of doing good: *Soli ultimi duo non inveniuntur in abusione scientia, quippe qui ad hoc volunt intelligere, ut bene faciant.*

CHAP.

C H A P. VI.

How to begin the Study of Theology.

TO begin well is of great Importance in all Undertakings, and therefore the Poets Observation was good: *Dimidium facti qui benè capit habet.*

He then that wou'd be a Divine, ought as has been observ'd, before he applies himself to the Study of the Holy Scriptures, to be well skill'd in the learned Languages; to have cultivated the abovemention'd Sciences; to have made himself Master of a tolerable Style; to have accustom'd himself to write and speak correctly, and reason justly; to have got competent knowledge in Chronology and Geography, and to have form'd a Plan of Ecclesiastical and Prophane History; and then may he safely enter upon the Study of the Sacred Books, which are the Foundation of Theology.

The common Practice of the Schools, is to read Lectures on *S. Thomas's Summ*: And this is more or less useful, according to the capacity of the Professor; but generally the Scholars only hear them because they are oblig'd by the Statutes so to do, and therefore justly pursue their own particular Studies: Were I allow'd to prescribe them a Method

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I should rather recommend to their Study the *Master of the Sentences*, which was formerly taught in the Schools, together with some good Commentator upon that Work, as *Estius*, for instance, which I take to be the best; and if to this is added *Maldonatus* upon the Sacraments, it wou'd not be amiss: Nor wou'd it be improper to Study at the same time particular Treatises upon each Head, in order to lay a Plan of Divinity: Their next Study shou'd be the History of Religion; and, first, of that which is recorded in the Books of the Old Testament; with which let them compare what prophane Authors have said, and examine what Agreement there is between them: Let the History of the establishment and progress of Christianity, under Heathen Emperors, be the Subject of their next enquiry, and then of its farther success under those that were Christian: Let the Controversies that have been rais'd about the Mysteries of our Religion be next studied, together with the Writings of the Fathers where they have been explain'd and defended; and let them also acquaint themselves with the Hereticks that have attack'd them, and with the Definitions and Decisions of Councils upon them: After this, they should form a general Plan of the Discipline of the Primitive Church, and of the changes that have happened therein, and inform themselves of the Principles and Maxims of Christian Morality.

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rality. This I take to be sufficient for Novices, and for those also that care not to wade deep in this Study; but for such as resolve to go to the bottom, more considerable Studies are necessary.

C H A P. VII.

Of the Errors to be avoided in the Study of Divinity.

Theology affords so large a Field for Study, so many different Subjects being there treated of and enlarg'd upon, and the Volumes that have been writ upon them being so numerous and great, that a Man's whole Life, tho' drawn out to the greatest length, and spent in continual Study, is so far from being sufficient for a thorough search into every Subject, and a curious and exact reading of every Work (which indeed is impossible) that it is not even enough for a superficial and cursory Reading of that abundant variety. An abridged Plan is therefore necessary to be form'd, and a good choice made of the best and most judicious Authors, such, I mean, as have nicely, accurately and thoroughly handled each particular Subject; which will

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have a great deal of time, that otherwise would be spent in useleſs Studies, and reading unprofitable Works.

How frequent is it for Men to ſpend a great part of their time, in labouring after that which is neither of uſe to themſelves or others, only for want of Taſte and Judgment, or of ſome direction in the choice of their Studies? And how many are there that beſtow Years in the Study of the moſt obſcure and ſubtil Schoolmen, without ever looking into the Holy Scripture, or the Fathers? And what Advantage do they reap from this, beſides filling their Heads with an infinite Number of Metaphyſical Queſtions, which are of no manner of uſe in the Conduct of Life, or the Defence of Religion? Others again there are, that inſtead of drawing Maxims of ſound Morality from the pure ſources of the Goſpel, Tradition and able Caſuiſts, have recourſe to dirty Ciſterns, which afford only a tainted and corrupt Morality. There are ſome alſo that waſte their time in dabling in ſhallow Controverſies, whoſe Authors, inſtead of wading into the depths of Religion, will be engaging, how ill qualified ſoever, in the defence of its Truths, which they ought rather humbly to ſit down with and believe. Some again in Holy Orders, whoſe buſineſs is in the miniſtery of God's Word, often miſcarry thro' reading weak Sermons, and miſchievous Collections of Morality, inſtead of forming them-

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selves upon more excellent Models. Other
 again there are, whose knowledge in Eccle-
 siastical History reaches no farther than a few
 Legends, from whence, for want of Criti-
 cism, they load their Memories with Roman
 tick Stories, which they as firmly believe
 as they do the Gospel. *Lastly*, There are
 others that spend all their Days in the Study
 of a sort of mystical Theology, and dote up-
 on the most contemptible Works of this kind
 thro' their Ignorance of any other. I pass
 over those that are infatuated with Heretic
 Studies, and are daily labouring therein.
 And here I cannot but observe, that a confused
 Method of Study, and an irregular pursuit of
 it, is very often the Cause why so little Ad-
 vantage is reap'd from it; whereas, on the
 contrary, Method and Order, Disposition and
 Connexion of Authors and Subjects contribute
 very much to our improvement in the Sci-
 ces, to the clearness of our Ideas, to the just-
 ness of our Judgment, and to the relief and
 fidelity of our Memory. Thus, it appears
 that we cannot take too much care, especially
 in a course of Theological Studies, to set our-
 selves well, and make a good choice of valuable
 and judicious Authors: But then this is as
 difficult as it is necessary, and it requires a
 nice Judgment, a great deal of Learning, and
 a just distinguishing Faculty, to be able to
 point out the Course that is to be taken, to
 give a compleat Plan of the several Studies

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we are to wade through, and to make a right Collection of Authors. It will also be pretty hard to please all Men in this respect, by reason of that variety there is in Mens Tastes, Opinions, and Judgments. Moreover, the variety of Tempers, Inclinations, and Employments, is such, that it is next to impossible to lay down such a Plan as shall be agreeable to all.

C H A P. VIII.

Of the Study of Holy Scripture.

THE main and principal Study of a Divine ought to be that of Holy Scripture; seeing it does not only afford us the best Instruction in Matters of Religion, but is of the greatest service in the forming of our Manners: It need not here be repeated, that, in order to a right understanding it, we ought to be well skill'd in the learned Languages. When this is acquir'd, it will be necessary to read the ancient and modern Tracts upon the Sacred Books, to study the Chronology and Geography of them, to join the reading of prophane with sacred History, to read curiously and exactly the original Text with the various Readings, and then to com-
pare

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pare those with the Versions; to take along with him the ancient and modern Commentators, as well *Protestant* as *Catholick*, who have literally explain'd the sacred Text; to read the Dissertations that have been written upon various Passages; to examine into the Difficulties that occur, and to discover as much as possible, the true sense and meaning of them. The Difficulties and Obscurities that are found in the Holy Scriptures, are either from the Languages they were written in, or else from the things themselves.

First, From the Languages: As,

1st, When the signification of Words in the Original, is either equivocal, or uncertain.

2dly, When the Idioms of the *Hebrew* and *Hellenistick* Languages are peculiar, and not common with those of other Tongues.

3dly, When the Construction of the Text is perplex'd, and a different Sense is made by a different position of them.

4thly, When any Faults are crept into the Text, which alter the Sense of it.

5thly, When a different pronunciation or pointing of a *Hebrew* Word changes the signification of it, and gives it a different Sense.

6thly, When the Style is obscure, because of the Tropes and Figures that are used in them. Thus Poetical Works, by reason that they abound in these, are more difficult to understand than others.

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Firstly, When the Author slips from one thing to another, changes one Subject for another, leaves one Person to speak of another, and breaks off one Thought for the sake of another.

These Transitions are very frequent in the Books of the *Psalms* and *Prophets*, and often perplex the Reader, that has not been accus'd to this way of writing.

Secondly, They arise from the things themselves: As,

1st, When they are above a Man's comprehension, and beyond the reach of his Natural Knowledge; such are the Mysteries of the Christian Religion.

2^{dly}, When the knowledge of them depends upon some certain things that are either not known at all, or known by very few.

There are some Passages, for example, whose Sense cannot possibly be understood, unless we are acquainted with some particular Custom or Ceremony then in use amongst the *Jews* or *Syrians*. Others again there are that we are wholly ignorant of; and others that we know only by conjecture; and others, in short, that we cannot come at without great pains and study. These sacred Books are in many places obscure and difficult, by reason of some seeming Contradictions occasion'd by the Circumstances being not express'd, and which we are either ignorant of, or do not discover without trouble, thro' Ignorance,

norance; for Instance, of the true situation of Places, of the Names of Provinces and Cities, and many other things that are met with in ancient Geography. There are also Difficulties in Chronology, both in adjusting the *Epocha's* with profane History, and in reconciling the seeming Contrarieties that are found in the Narration: Our Ignorance of a thousand other things, whose knowledge is necessary to us for a right understanding of many Passages; of the Names and Properties of Plants and Animals, of ancient Weights and Measures, of the value and worth of Money, of profane Arts and Sciences, of the Customs of Countries, of the Manners of the Inhabitants, of their Laws and Magistrates, of the Proverbs and Maxims common among the People, of the different Sects and Opinions of those Times &c. Our Ignorance, I say, of all these things, and the Study required to come to any tolerable knowledge of them, render many Passages of Holy Scripture difficult to comprehend and explain, and therefore make Commentators almost necessary.

That we may overcome these Difficulties and clear up these Obscurities, the following Directions will be of use.

First, When the *Hebrew* Word is equivocal we ought to follow that signification that agrees best with the Context, and which is most agreeable to the ancient Versions.

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Secondly, We ought to be well acquainted with the *Jewish* Idiom.

Thirdly, We ought to follow that Construction that speaks the best Sense.

Fourthly, When there are any various readings upon a Text, we ought to follow that which is best authoriz'd, and, if it is faulty, to follow that which has been before observ'd, to retain it after the ancient Versions.

Fifthly, There are Rules to help us to overcome the Difficulties that are occasion'd by the different pointings of a Word.

Sixthly, The Difficulties that arise from the Metaphors, Allegories, and other Figures in the *Prophetical* Works, will be easily surmounted by our acquaintance with them.

Seventhly, Seeing it is notorious that the *Hebrew*, and *Prophetical* Books, are full of Translations, from one Time, and Subject, and Person, to another, we shall take the more heed, and be able to discover by the things themselves, when the Author has made them.

The Obscurity that arises from the dignity and sublimity of the Subject, as when it is of the Mysteries of our Religion, is indeed very hard to clear up, nor ought we to be most diligent and solicitous to penetrate it, but rather submit ourselves to Divine Authority, and believe humbly what we cannot comprehend, being persuaded that the things that pertain to God are infinitely above the reach

of Man's comprehension : As to the Obscurities that arise from the want of humane Sciences, as History, Chronology, Geography, the Customs and Manners of People, Arts and Sciences, this ought to be remedied by our application to them, so far at least as is necessary for the understanding Holy Scripture, in which we are to avoid a too great curiosity, and observe a moderation in the use of them. Whenever it happens, in the acquisition of a Text of Scripture, that we have occasion to have recourse to prophane Learning, and to treat of incidental Questions therein, we ought to do it sparingly, and only when compell'd by necessity, and by no means to make the principal of what is only an accessory, by launching out, as some Interpreters inconsiderately do, into the depths of Geometry, Geography, Chronology, Criticism, and Philology. We cannot, however, dispense with the Study of sacred and prophane Chronology, and Geography, and the Manners, Laws, and Customs, Ceremonies and Usages of the *Jews*, if we would arrive to any considerable knowledge in sacred Story, and be able to remove the Difficulties that occur in it.

After all, it must be confess'd, that with all precaution soever is taken, and how great ever our applications be in the study of Holy Writ, there will still remain insuperable Difficulties and Obscurities, such as are capable of exercising

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exercising the greatest Wits, and most penetrating Judgments. This S. *Austin* admirably expresses in his 137th Epistle to *Volusius* :
“ Such is the depth of Holy Scripture, says he, that I could draw from it every Day of my Life fresh Advantages, altho’ I had already spent an Age in the Study of it, and that too with the greatest and uninterrupted application ; not that the things necessary to Salvation are hard to come at, but because, when every individual shall have drawn his Faith from thence for the religious Conduct of his Life, there will still remain an infinite Number of things conceal’d under Mysterious Veils, for those to search into, who would make farther advances in this Science: For there is such a sublimity and dignity not only in the Expression, but in the things themselves, that the most subtil and sagacious, altho’ far advanced in Age, and thirsting after the knowledge of these sacred Books, finds that Text verified in him, which says, *When a Man thinks he has finish’d his Work, he is then but beginning* ; and some Pages farther, he says: The manner in which Holy Scripture is express’d, is so wonderful, that it is scarce penetrable by any Man, altho’ it be at the same time intelligible to all the World. In those things that are clear and manifest, it speaks like a familiar Friend, without disguise and artifice, to the Heart of both the

“ Learned and the Ignorant; and altho’ some
 “ of its Truths are hidden under mysterious
 “ Expressions, yet is it not done in a haughty
 “ Style, so as to discourage dastard Minds
 “ and hinder their approach, as the Poor are
 “ fearful of approaching the Rich and Great
 “ but, on the contrary, invites all the World
 “ by its simplicity, and encourages us to get
 “ ther refreshment from its manifest Truths
 “ and to exercise ourselves in the search of its
 “ hidden ones, bringing with us to both the
 “ same Fund of Wisdom and Understanding
 “ But for fear the facility of understanding
 “ every thing should create in some a dislike
 “ and indifference, there are some Difficulties
 “ intermix’d, to excite the Mind to search
 “ into before they can be discover’d, and
 “ which when known, and become familiar
 “ to us, are relish’d with greater pleasure
 “ In short, here it is that disorderly Minds
 “ are reclaim’d, weak ones improv’d, and the
 “ Men of Wit and Parts entertain’d with in-
 “ conceivable Pleasures.”

The same Father, in his Commentary upon
 the 8th *Psalms*, speaks of them again in the
 same manner. “ We may, says he, understand
 “ the Holy Scriptures by the Heavens, which
 “ the Prophet calls the Work of God’s hands
 “ for the Spirit is the hand of God, and it is
 “ by this Spirit that the Scriptures of the
 “ Old and New Testament were given us
 “ But God has bow’d down the Scriptures

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and suited them to the Capacities of Babes and Sucklings, as it is said in another *Psalm*, that God bow'd the Heavens and came down; and this he did because of his Enemies, who are Enemies of the Cross, and who because of their own haughty Eloquence, cannot endure the simplicity they are written in; nay, such is their affectation of pompous swelling Words, that they conceal the Truth from the simple and unlearned, even while they are teaching it." There is nothing more beautiful than that Passage of *S. Gregory's* on this Subject, in his Epistle to *Leander* Archbishop of *Seville*, when he sent him his moral Reflections on the Book of *Job*: "As the Word of God, says he, contains in it Mysteries capable of exercising the most penetrating Wits, so does it also afford plain and manifest Truths, fit for the nourishment of the simple and less knowing. Upon the surface there is Milk for Children, and within its secret recesses there is Matter of admiration and wonder for the most delicate: It is like a River whose Water is shallow enough for a Lamb to wade through, and deep enough for an Elephant to swim." He gives the same agreeable Character of Holy Scripture, in his Preface to the 20th Book of his *Ethicks*, in these Words: "The Scripture, says he, is incomparably beyond all other Writings, not only in that it proclaims nothing but Truths, that

“ that it invites us to a heavenly Country,
 “ that it changes the Heart of those that
 “ read it, in disengaging their affections from
 “ Earth and carrying them up to Heaven,
 “ but also in that it exercises, by its obscurity,
 “ the Wits of the most sagacious and accom-
 “ plish’d, at the same time that by its sweet-
 “ ness it administers Comfort and Pleasure to
 “ the weak and unskilful, in that it is neither
 “ so obscure as to discourage a Man from
 “ reading it, nor yet so easie to comprehend
 “ as to create a dislike and contempt of it,
 “ in that our acquaintance with it gives a
 “ greater relish, and the more we study in
 “ the more it delights us; in that it relieves
 “ the very Soul, by the simplicity of its Style
 “ and the sublimity of its Sense, and seems
 “ to grow and advance in proportion to our
 “ growth and improvement in Understand-
 “ ing; so that the most Ignorant and Carnal
 “ understand something of it, and the Wise
 “ and Learned find it always new.”

These sacred Books are to be understood in
 various Senses, which are generally divided
 into three kinds, *viz.* The *Literal* or *Proper*,
 the *Allegorical* or *Mystical*, by which the
 Types of the *Old Testament* are apply’d to the
New; and *Tropological* or *Moral*, by which
 some Moral is drawn from the Action related
 in the Text. Of these three, there is none
 but the *Literal* Sense that is admitted in proof
 of any thing: We are not, however, always

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to understand by it the natural signification of the Terms, as they are commonly used: For they are frequently made use of in a Metaphysical Sense; as for example in this Metaphor: *Vicit Leo de tribu Juda: The Lyon of the tribe of Juda hath overcome.* The Natural Sense here is that which answers to the Idea we have of the Term *Lyon*; but the Metaphorical is that which answers to the Idea we have of what is here signified by the Term *Lyon*, which is Jesus Christ: For he is the *Lyon* in the remote Sense of the Term, and in the Intention of the Author. Thus it is with Parables also and Similies; for they have an Historical Sense agreeing with the things that either are already, or may come to pass, and another agreeing with the thing signified by the Parable or Simile. The recital of a Parable or Simile is so appropriated to the thing signified, that it is easie to perceive something more is intended than the bare relation or description of the thing. For example, the Story of the rich Man and *Lazarus* has two Senses; the one Historical, as it relates a thing done, and the other Moral, as it is intended for an Instruction to the Rich, to be charitable and kind to the Poor, if they would avoid the Pains of Hell, and secure an Inheritance in the kingdom of Heaven. Now both these Senses are Proper and Natural; the first is the Foundation of the second, and the Story related in such a manner,

ner, that it is obvious Jesus Christ intended something more sublime and useful, than the bare relation of the Fact. Of this kind are the Parables of the *Samaritan*, the *Prodigal Son*, and others; where, by the Terms, it is apparent, that another more sublime Sense is intended, than the naked relation or description of a probable Fact: The Terms do indeed agree well enough with the Relation; but when they are consider'd, there is a manifest reference to something else. Thus again it is with Types and the things typified: Every Type ought to have such a relation to its Antitype, as that when the Type is spoken of and consider'd, the Antitype may also appear to be spoken of and intended. And thus in Narrations of this kind there will necessarily be two Proper and Natural Senses; the one agreeing with the Type, and the other with the Antitype. Sometimes indeed the Type is so express'd, as that its Antitype does not easily appear; but then, on the contrary, such Terms are sometimes made use of, as better agree with the Antitype, than with the Type, that it may appear that it is a Type, and that consequently the Sense does not terminate there. The Old Testament is a Type of the New; and all that happened to the *Jews*, were Types of what should happen to Christ, and his Followers: *Omnia in figura contingebant illis*, says the Apostle: But tho' the principal Persons and Events in the Old Testament

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Testament be Types of the New; yet are some of them more, and some less evident: Some of them seem to be written as Histories only without any thing farther signified, and are therefore left to be interpreted; while others are written in such a manner, as that they manifestly appear to be Types, and the Mind is naturally and necessarily carried by the Narration to something more sublime; such are many of the Prophecies of the Old Testament that relate to Jesus Christ and his Church, which plainly have two Senses, the Type and the Thing typified: Nor is the last an arbitrary Sense, but proper and necessary; seeing the Terms sufficiently shew, that the Author's intention was to represent, under a figure, something of greater Importance: As, for example, When the Kingdom of *David*, and the Marriage of *Solomon*, are set forth in such high and lofty Terms, it is manifest the Author intended something more sublime should be understood, as the Kingdom of Christ, and his Union with the Church, with which what is said of the Kingdom of *David*, and the Marriage of *Solomon*, agrees more naturally.

The first of these two Senses may be called *Literal*, if by that is understood the immediate signification of the Terms; and the second *Spiritual*, if by that is meant the remoter, tho' natural and necessary signification of them. The *Literal* Sense is that, in which the carnal

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carnal *Jews* understood the Law, but the Spiritual that in which the Christians understand it. *S. Paul* seems in this manner to understand the Terms of Letter and Spirit, when he says, *that the Letter kills, and that the Spirit gives life*: For the Letter that kills, is not the Letter rightly understood in all its Senses, but as it is misunderstood, when we do not look beyond the Type or Figure, which was the Case of the *Jews*. Nor is the Spiritual an Allegorical Sense, or such a one as has no foundation in the Letter; but a more excellent and sublime Sense, contained in the Letter: And thus it was that our Lord Jesus Christ spake to his Disciples: *Quæ dixi vobis spiritus & vita sunt: The words which I spake unto you, are spirit and life.* The Terms here made use of, naturally signified his Intention and Meaning; nevertheless the *Capharnaite* misunderstood these words for want of taking them in a spiritual Sense. But if by a spiritual is meant an arbitrary Sense, which has no relation nor necessary connexion with the Terms, and if the signification of the Literal is stretch'd to every proper and Natural Sense, it may then be said, that the Prophetick Sense is also Literal. The Rabbi's call the Literal Sense, *the sense according to the sense*, and the Spiritual, *the sense according to the allegory*. *Origen* says, That the first is the Sense according to the Letter, *πρὸς τὸ φανερὸν*, and the other the Sense according to the Understanding

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πρὸς διανοίαν. The first may be also
 call'd the Sense according to the Terms, κατὰ
 τὸν λόγον, and the second the Sense according to
 the Figure, κατὰ εἶδος. This spiritual Sense
 is also called Mystical and Allegorical; which
 may again be distinguish'd into various sorts;
 some being evident and necessary Senses, and
 naturally signified by the Terms; some again
 more obscure and uncertain, the Terms being
 such as do not determine them to be under-
 stood so; others again are only adapted and
 appropriated as it were to such a significa-
 tion; and, lastly, there are others that are
 purely arbitrary, and depend only on Man's
 Imagination: But all this will be better illu-
 strated by examples. Those words of the
 Psalmist, *Filius meus es tu, ego hodie genui te:*
Thou art my son, this day have I begotten
thee, are necessarily understood of the Person
 of Jesus Christ, in the Sense of the thing
 figured. The very Terms themselves, as
 well as other Expressions in that Psalm, give
 us to understand, that *David*, upon occasion
 of his own Enemies, his Victory and Reign,
 spake of the Enemies of Jesus Christ, of the
 Victory he should carry over them, and of the
 establishment of his Church; that one is only
 the Figure or Type, and the other the thing
 figured. All Interpreters agree, that the last
 is a proper, natural and necessary Sense, and
 there are many that call it Literal: Others
 again do not allow this, because they call
 nothing

nothing literal but the Type and the Parable and give the name of Mystical to the more sublime Sense, tho' it be plainly denoted and express'd by the Terms. This therefore is a Mystical Sense of the first kind, as being proper, intelligible, and necessary. The other sorts of Mystical Senses are not so clearly express'd: For tho' there is no doubt of their being true, yet it cannot be said that they are necessary, that is, that they can be necessarily understood from the Terms: Such is the Sense S. Paul gives to those Words in the Book of Kings, in his Epistle to the Hebrews: *Ego ero illi in patrem, & erit ille mihi in filium: I will be to him a Father, and he shall be to me a Son.* Now there is nothing in the Book of Kings that obliges us to understand this of Christ; but, on the contrary, it seems to be spoken only of Solomon. Nevertheless it cannot be doubted, that it does carry this Mystical Sense, and that Jesus Christ is here refer'd to, seeing the Apostle S. Paul so understands it. The next Mystical Sense is that which is so only by appropriation, and which Interpreters call *Accomodatitii*; such is S. Paul's application of that Passage in Deuteronomy to the Pastors of the Church, in his first Epistle to the Corinthians: *Non alligabis os bovi trituranti: Thou shalt not muzzle the mouth of the ox, that treadeth out the corn;* which is literally understood of Oxen that trample on the Corn. It is needless to say it has another

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other Sense; and is sufficient that it can be apply'd to the Subject *S. Paul* was treating of. Lastly, There are some allegorical Explanations, which are indeed purely arbitrary, and have no foundation in the Letter or in the Narration; of which sort the Works of *Origen*, and some others of the Fathers, are full. As for example; When, according to some, *Lot* is the Figure or Type of the Person of *Jesus Christ*, and his two Daughters Figures of the two Testaments; or, as according to *Origen*, *Lot* is the Law, his Wife the People of *Israel*, and his Daughters the Cities of *Jerusalem* and *Samaria*, and a great many more, which are meer Conceits, fit enough indeed to divert and amuse the Reader, but by no means true Explications of the Text.

Of all these various Senses found in Holy Scripture, there is none but the literal, as it carries along with it, also, the thing figured, so according to the intention of the Author, that is that allow'd to be brought in for proof of any Theological Doctrine: The other Senses, which are not proper, natural and necessary, but depend on the imagination of Readers or Teachers, may be of service for the edification of the Faithful, but cannot be of use for the Establishment of any Doctrine: They are wholly arbitrary, and cannot be look'd upon as the true Sense of Holy Scripture, which has another sacred Author or Holy Spirit intended

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to signify; and therefore to pretend to authorize 'em, is to bring down the sacred Oracles to a level with our Conceits. This is what *S. Jeron* reproves *Origen* for, who, in the Preface to the fifth Book of his Commentary on *Isaiah* as this Father expresses it, walks and divers himself in his Garden of Allegories; and who by his whimsical Interpretations, makes Sacraments of the Church, out of his own Conceits: *Ingenium suum facit Ecclesiae sacramenta*. And in his Commentary upon the 29th Chapter of *Jeremiah*, after having taken notice of one of *Origen's* Allegorical Explanations, and call'd him *delirus Interpres*, reprehends his Disciples and Followers for imagining their Master's Conceits to be Divine Mysteries. *S. Austin* judiciously observes on this Head, in his first Book, *De Doctrina Christiana*, chap. 36. that they, who put on the words of Holy Scripture, another Sense than the inspired Author intended that place, for the sake of propagating the love of God, and their Neighbour, are not indeed in a pernicious Error, but are nevertheless deceiv'd; and that altho' they do with a pious Intention, yet they ought to reform their Error, it being much safer to keep the right way, than to wander out of it, and run the risque of falling down a precipice. The Allegorical Sense is variously abused:

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First, By neglecting or destroying the literal Sense for the sake of Allegories; which is a fault the Ancients blam'd in *Origen*.

Secondly, In desiring to impose this arbitrary Sense for the true Sense of Scripture.

Thirdly, When we seek forc'd and distant Allegories which have no foundation in Scripture, nor in the Analogy of the Figures of Old and New Testament.

Fourthly, When we lay too much stress on the Mystical and Allegorical Senses, and account them the best Interpretations of Holy Scripture.

It is, without peradventure, a great fault to lay such stress on those arbitrary Senses, which have no certain rule or foundation but our own Imaginations, and forsake the literal Sense, which is most certainly that of inspired Authors: This is to quit substantial Food, for the sake of airy Entertainments. Commentaries of this kind, altho' they cost Authors no little pains, their Imaginations being always upon the wreck for invention of new Matters, yet are of little use and service to the Reader or Hearer: In short, continued Allegories cost a great deal of time, improve little, and affect less. It is nevertheless allowable to make use of Allegories now and then to awake the Reader, and excite his attention, provided it be done sparingly; but not those that are known and approv'd by the Church, and authorized by the Holy

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Fathers,

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Fathers, ought to be preferr'd to new ones of our own Invention.

The ways of interpreting Holy Scripture are various, as well with regard to the Form and Method, as to the Subject and Matter of it. The different Methods shall be first taken notice of, and the various Subjects or Matters reserv'd for afterwards.

The first Method of explaining Holy Scripture, is what we call *Paraphrase*, as when the Terms of the Text are chang'd, and enlarg'd upon in such a manner, and with such addition, as serves to illustrate it. This is an ancient Method with the *Jews*, and what they practis'd in their Synagogues, for they interpreted the *Hebrew* Text by a *Chaldean Paraphrase*. This, however, was not much in use amongst the primitive Christians nor yet after them, until some Interpreters of later times made use of it. It may nevertheless be serviceable in explaining the most difficult Passages, and making them more intelligible; but then there is this inconvenience in it, that it determines the Sense of the Text without giving a Reason for it; so that a Man must blindly follow, if I may so say, the Sentiment of the *Paraphrase*, without being assured that it is the true and genuine Sense. 'Tis therefore not amiss to add to the *Paraphrase* a *Commentary*, that a Reason may not be wanting why the Text is so to be understood.

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The second Method of explaining Holy Scripture, is by making *Scholia's*, or short notes, which are generally done in the Margin, to clear up the most difficult Passages, either by observing the various Readings, and *Versions* of the Text, or explaining the proper signification of the Terms, or else in distinctly marking the different Senses that it may be taken in.

It was this sort of *Scholia's* that Origen made upon the Bible, in which he briefly and distinctly clear'd up those Passages that he thought most difficult and obscure. This is the first of the three kinds of that Father's works upon the Holy Scriptures, according to the Testimony of S. Jerom, in the Preface to his Version of Origen's Homilies upon *Ezekiel*: *Primum ejus excerpta quæ Græcè et Latine nuncupantur, in quibus ea quæ sibi videntur obscura, atque habere aliquid difficultatis, summatim breviterque prestrinxit.* This is what the same Father, in his Commentary upon S. Matthew, calls *Commaticum interpretationis genus*, because these *Scholia's* ought to be as compendious and concise as they may be. After Origen, this Method of explaining Scripture was pretty much neglected by the other Fathers, and instead thereof they generally made large and prolix Commentaries upon the Text; notwithstanding it must be own'd, that his way of explaining is very useful, and that many able Interpreters

of later Ages have deservedly follow'd it, and left behind them very learned and judicious Marginal Notes.

The third Method is that of *Gloss*, or Interlined, or Marginal Explications, introduc'd by *Walafrid Strabo*, a *Benedictine* Monk, and *Raban's* Disciple, who liv'd in the ninth Century, and which was for a long time in use in the Church, known by the Name of the *Ordinary Gloss*: As his *Gloss* was no more than an abridgment of his Master *Raban's* *Commentary*, so it was not a literal explication of the Text, but rather a Collection of the various Opinions of the Fathers, which *Raban* had inserted in his *Commentaries*. The *Interlined Gloss*, which ought to be a simple explication of the obscure words of a Text, including also the Mystical Senses, and therefore containing Remarks of little worth; for which reason, altho' they were had in esteem in the knowing Ages, they were disregarded and despised in the following; and that Method was wholly laid aside as incommodious to the Reader.

The fourth Method, if it will be allow'd one, is that of *Postilla's*, which is a barbarous word derived from the words *post illa* because it was the custom to put before the Interpretation, *post illa verba*; to shew the place the explanation referr'd to. This Name was generally given, in the twelfth and thirteenth Century, to all *Commentaries* upon the

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Bible, of what Nature soever they were; and altho' it seems best to agree with very short and literal Notes, yet was it given also to large and copious Commentaries, both Allegorical and Moral; so that, properly speaking, they cannot well be said to be a particular kind of commentary.

The fifth Method of interpreting Holy Scripture, and which the ancient Fathers commonly made use of, is that of *Homily*, or discourse to the People, which the *Latins* formerly call'd *Tractatus*, and which at this day is call'd Preaching; for the common Subject of the Sermons of the Fathers, was the Application of some Text of Scripture. Their practice was to read some Portion of Scripture in the Church, and to explain it as they went along; which was also the custom with the *Apostles*: The *Apostles* did the same, and the whole Church, in the first Ages, follow'd their example. In these *Homilies*, the Fathers generally first interpreted the Letter of the Text, when there was any difficulty in it, that they might make it more intelligible to the People, and then proceeded to the Allegory or Moral. Sometimes notwithstanding they pass'd over the literal Sense, or else dwelt very little upon it: Nor were they always very much concern'd to know whether they had discover'd the true and genuine sense, or not, provided what they deliver'd serv'd to instruct the Faithful in some Truth,

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or to edify them in Love and Charity ; so that we are not to expect all the exactness of a literal Commentary in these *Homilies*.

The sixth Method of interpreting Scripture, is that of *Commentary* ; for altho' this is a general Term, and what agrees with every explanation, yet is it taken for an Interpretation of a just extent, and made with care and accuracy. We have many of the *Greek* and *Latin* Fathers since *Origen*, that have writ Commentaries of this kind upon the *Bible* ; it was their principal Study, and what they for the most part, apply'd themselves to ; but then these Commentaries are very different from one another : For some of these Fathers dwelt very little upon the *Literal* Sense, that they might enlarge the more upon the *Allegorical* and *Moral*, as *Origen*, for instance, *S. Ambrose*, and *S. Austin* : Others again insisted long upon the *Letter*, and made it their chief regard, as *S. Jerom*, *S. Chrysostom*, and *Theodorit* : And others, lastly, adhered wholly thereto, as most of the modern Commentators have done.

The seventh Method, is that which was in use in the eighth, ninth and following Centuries, amongst those that compil'd the Commentaries of different Authors. These Collections they call'd *Chains*, because they were compos'd of various Passages of diverse Authors join'd, and, as it were, chain'd together. *S. Jerom* once did something like it,

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by inserting in his Commentaries the Interpretations of different Authors; but *Cassiodorus*, *Bede*, *Raban*, &c. amongst the *Latins*; and *Procopius of Gaza*, *Nicetas*, and *Olympiadorus*, amongst the *Greeks*, with many others, labour'd hard at this sort of Work, which, by the way, requir'd little more than Eyes to see, and Hands to copy. They are not however to be despis'd; for besides the many Fragments of ancient Commentaries, that by this means have been preserv'd to us, it is of use to be able to see in one Book, and at one view, the Thoughts of sundry Authors upon the Sense of one Passage: But to make Collections of this kind more useful, it is necessary they be chosen with judgment, and none but the best Commentaries inserted therein; which is what the generality of those *Chain-makers* have fail'd in for want of distinguishing well. The last Collections that were made, whether of several entire Commentaries together in the *Large Bible*, and in the great *English Criticks*; or of shortned and abridged Commentaries, such as were made in the *Abridgment* of the *Criticks*, are all of very great use: The first of these are indeed little troublesome by reason of the repetitions of the same things in different Commentaries; and the last in that they are full of confusion and obscurity: They are nevertheless useful Works, and what a Man cannot well

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well be without, that would study Holy Scripture thoroughly.

The eighth Method of Interpretation, is by way of *Questions*, or *Interrogatories* and *Answers*. *S. Austin*, *Theodorit*, and some other Ecclesiastical Writers, took this Method with several Books of the Holy Bible : They there treated of the most important Points contain'd in those Books, and clear'd up the greatest Difficulties. This Method is very commodious and useful, provided nothing else is meddled with but what is of service to facilitate the understanding of the Text, and no Questions of pure Curiosity run into which have no relation at all to the Matter of the Text.

The ninth Method, is that of making long Discourses or Treatises upon the principal Matter of some particular Book or Books of Holy Scripture, and enlarging thereupon. In this manner some of the Fathers have commented upon the Work of the Six Days, or the History of the Creation, related in the beginning of *Genesis*, where they have treated at large of various Questions that occur'd on that Subject : Others have chosen several Subjects out of several Books, which they have largely treated of, as *S. Ambrose*, for instance, treated of Fasting upon occasion of the Story of *Elijah*, and upon *Usury* upon the Book of *Tobit*, &c. In like manner did the Divines of that time that School Divinity began, as
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Richard, for instance, *de sancto Victore* : But these, instead of explaining the Text, run out into Theological and Philosophical Questions ; so that their Works cannot properly be call'd Commentaries, seeing they quitted the explication of the Text, to treat of Things that did not concern it.

The tenth Method of explaining Holy Scripture, is by *Summaries*, or *Abridgments* : Thus *Peter Comestor* endeavour'd to make it easy by his *Scholastick History*, which contain'd an abridgment of all History, both sacred and prophane, together with some explanations of the Fathers. This Book was formerly of great use in the Ages of Ignorance and Darknes ; but in this Age such Abridgments are only fit for Novices, to give them a tincture of Holy Scripture.

The last Method of interpreting Holy Scripture, is to treat in separate Works of such things as are proper to prepare us, and facilitate our understanding it ; as, for instance, to treat distinctly of the *Authority of Holy Scripture*, of the respective *Authors*, and *Versions*, of *Sacred Geography*, and *Chronology*, of the *Weights*, *Measures*, *Laws*, and *Customs* of the *Jews*, and many other Things, which have a necessary relation to the Text, and which must be known before we can explain it ; and with the aid of which we shall easily remove all Difficulties in our way : These are what we commonly call *Prolegomena's*, *Apparatus's*.

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ratus's, or *Preliminary Dissertations* upon the Bible, which are all very old, and of wonderful use, as has been before observ'd.

The *Commentaries* upon Holy Scripture, with regard to the Matter of it, we are now to speak of; and these may be divided into *Allegorical*, or *Mystical*, *Dogmatical*, *Moral*, and *Literal*. *Allegorical Commentaries* are those, where, without dwelling upon the Letter, we immediately launch out into Mystical Senses, something like those arbitrary ones we have spoken of. This way of interpreting Scripture the Christians took from the *Jews*; which was in use with the chief of them before the time of our Saviour. *Aristobulus* the *Jew* made use of it in his *Commentaries* upon the *Pentateuch*. *S. Paul*, who was skill'd in all the knowledge of the *Jews*, often made use of *Allegories* in his *Epistles*, but especially in that to the *Galatians*, chap. 4. ver. 24. where speaking of *Abraham's* two Sons, the one born of the Bondwoman, and the other of the Free, he says; but this is an *Allegory*, ἀνὰ ὅτιν ἀλlegορεύμεθα, and his two *Wives*, are the two *Testaments*, that is, as *S. Chrysostom* explains it, they are the figure of the two *Testaments*, as *S. Paul* has it in the same place. The *Jews* of *Alexandria* cultivated more than all others this way of interpreting Scripture. *Philo* observes, that the *Therapeutæ* had ancient *Commentaries* of Authors of their own Sect, all full of *Allegories*.

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ories, and that they interpreted the Holy Scripture in an allegorical manner, imagining the Law to be like an Animal, and that the Words of it were the Body, and the hidden and mystical Sense the Soul. This very Author practiced this way of Writing, and apply'd himself wholly to it. It was also in imitation of him, as *Photius* observes, *Cod. 105.* that this extravagant Allegorical way of interpreting Scripture was introduc'd into the Church. It was brought into reputation by those celebrated Men *Pantænus*, *S. Clement* and *Origen*, Masters of the School of *Alexandria*; and it was upon the model of the last more especially, that most of the *Greek* and *Latin* Fathers, down to *Diodorus* of *Tarsus*, fashion'd their Comments, and very often only copied and translated from him. In the following Ages, the Fathers were a little more careful to explain the Letter of the Text, tho' they seldom fail'd to add to it Allegorical Explications, some more and some less, and sometimes their Commentaries were nothing else but Allegory. *S. Jerom* confesses, that being charm'd in his Youth with Mystical Interpretations, he writ a Commentary himself, purely Allegorical, upon the *Prophet Obadiah*, which also had its Readers and Admirers: but he afterwards frankly own'd, that it did not deserve the Reputation it had gain'd. He also adds, that he was astonish'd that a Performance, how weak soever it was, should yet

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yet find Men of the same size; but that so it was, and his Book even found one that commended it in his presence, at the same time that himself blush'd to own it; that extoll'd its Mystical Senses even to the Skies, whilst he himself hang'd down his Head to conceal his shame: *Fateor miratus sum, quod quantumvis aliquis malè scripserit, invenit lectorem sui similem: Ille predicabat, ego erubesceram; ille quasi mysticos intellectus terebat ad Cælum, ego demisso capite confiteri pudorem meum probebar.* S. Austin also undertook a Work of the like Nature, in his Youth, upon the Book of *Genesis*; but in his *Retractions* he confesses that he sunk under the weight of the Experiment, and was oblig'd to leave off the Work, before he had finish'd the first Book. This shews the difficulty of *Allegorical Commentaries*, and that to succeed in them, the Mind ought to have a perpetual Fund of Invention, and the whole System to carry an equal Spirit throughout: This Difficulty however has not hindred some Fathers from applying themselves wholly to the Allegorical way of Commenting; nor did they fail of success in it, who, like S. Bernard, set out with a solid Judgment, and a good stock of Natural Parts, together with a Fund of Religion and Piety; whereas they, on the contrary, who wanted any of these Qualifications, would hardly fail of miscarrying in an undertaking so difficult. The *Jewish Commentaries*

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Commentaries on Holy Scripture, that are of greatest Antiquity, are the *Midraschim* and *Talboth*, both which are not only full of Allegories and Conceits, but also of *Jewish* Fables, and Superstitions, which nevertheless they preserve under the specious Name of Tradition: This Method the *Talmudists* or *Rabbins* have follow'd, together with the *Kabalistick*, which is a way of drawing My-sterious Senses out of the disposition or inver-sion of the Letters of each Word. But these are vain subtilties; and such Commentaries of the ancient *Jews*, are certainly of no man-ner of service but to amuse; and therefore it is that the Moderns amongst them have taken another Method. 'Tis needless to add any thing here to what has been said of the Ad-vantage, and Use that ought to be made of Allegory; that being sufficient to shew what account Allegorical Commentaries should be held in; They may indeed be profitable, and to instruct and edifie, as also to divert the Reader or Hearer; but are of no use at all to the understanding of the Text.

Dogmatical Commentaries, for the most part, remove the Reader still farther from the Interpretation of the Text: For these, properly speaking, are not explanatory Comments on Holy Scripture, but rather Treatises of parti-cular Doctrines or Sciences: 'Tis the business of a Commentator to explain such Passages of Scripture, as have relation to Doctrine and Manners,

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Manners, agreeable to the Sense of the Church; but to make long Digressions and Treatises of particular Doctrines, upon occasion of one Passage or Text, is to pass the bounds of a Commentator, and indeed is undertaking another Work. Some Fathers nevertheless, and amongst them *S. Cyril of Alexandria*, have run into this extream in their Commentaries; which some Moderns have also imitated, and so stuff'd their Performances with Questions of Religious Controversy, and other Matters, until they have made them both tedious and troublesome to be read. Nay, some of them have gone so far, as to treat not only of Theological Questions, but of such also as are purely Philosophical, Historical, Critical, &c. Many of our Modern Commentators have run into this extravagance; as have also a great many *Jews*, who frequently, upon occasion of a single Word, make long Digressions, and hook into the Work all that ever they know of Philosophy, Mathematicks, or other Sciences.

Moral Commentaries are of greater service, and wander less from the Letter and the Subject: For either the Moral they recommend is contain'd in the Natural Sense of the Scriptures, and then it is a Literal Explanation; or else they borrow some Story or Example from them to instruct Men in such or such a Virtue, and dissuade from the contrary Vice; and then it is an application made of the Literal and Historical Sense, which must needs

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very useful, especially in Preaching. This Method S. *Chrysostom* used very excellently in his *Homilies*: For after he has accurately given a Literal and Historical Explanation of the Text, he proceeds to a Moral Exhortation, founded upon the History referr'd to in the Text. There is also a third way of making *Moral Commentaries*, which indeed comes up to the Mystical, and that is, when the Moral is not founded on the Literal and Historical Sense of the Terms, but upon the Allegorical Sense they are taken in. In this manner were the *Moral Commentaries* of S. *Gregory*, and other *Fathers* compos'd, which are of good use for the edification of the Faithful, but are not properly Interpretations of Holy Scripture.

The last sort of Commentaries which regard the Matter of them, are the *Literal*; and these are such as stay to explain the true Sense and Meaning of the Words of the Text; nor are they confin'd only to the immediate signification of the Words and Terms, but take in also all the proper, natural and necessary Senses of the Text: And thus the Allegorical Sense of the first sort will come out of these Commentaries, as well as the Literal Sense. The earliest *Fathers*, altho' they seem to have had more regard to the Allegorical than the Literal Sense, in their Discourses and Commentaries address'd to the Christians; yet they did not for that reason

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neglect or despise the Literal Sense, as is evident from their Dogmatical Treatises against the *Jews* and *Hereticks*: They knew very well that those arbitrary Senses were not to be brought in proof of any thing, but that the natural and necessary Sense of the *Propheets*, or other Passages of Scripture, was only fit to be us'd in confirmation of the Doctrines. Thus *S. Justin*, in his *Dialog* with *Trypho*, clears up the Natural Sense of the Prophecies, and examines their proper signification: In like manner also *S. Irenaeus*, in his Works *Adversus Hæreses*, opposes to the Allegorical Explications of the *Valentinians* and *Gnosticks*, to prove their fabulous Doctrines, the true and Natural Sense of the same Passages they so abus'd: Others of the *Fathers* took the same Method with the *Hereticks* they had to do with, being persuaded as *S. Austin* has it, *lib. 1. contra adversarios Legis & Prophetarum, cap. 13.* that it was to no purpose to make use of Allegorical Sense against contentious Infidels: *Non esse sensum contentiosis & infidelibus sensibiles gerendum*; and that a Parable and doubtful Sense of an obscure Passage is not enough to authorize and confirm a Doctrine, as *S. Jerome* says upon the 13th Chap. *Matth. Pius quærens sensum, sed nunquam parabola & dubia auctoritatem intelligentia potest ad auctoritatem proficere*; and therefore they adher'd close

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the Literal Sense of Holy Scripture; nevertheless in their other Commentaries, which were either Homilies, or other Works made for instruction and edification of the Faithful, they took the liberty to make use of Allegorical and Arbitrary Senses, without staying long on the Literal. *Diodorus* of *Tarsus* was one of the first that apply'd himself to this liberal way of Commenting, and had many Followers out of his own School, amongst which *S. Chrysostom* is certainly the Man that excell'd most, and has given proof of the duty and advantage of this way of Writing. After him the *Greek Church* produc'd great many very celebrated Men, who all follow'd the same Method, and took also from their Commentaries some Literal Explanations of Holy Scripture; as *Theodorit*, *Theophylact*, *Eumenius*, *Procopius* of *Gaza*, and many others, not omitting the learned *Isidore*, whose *Epistles* sufficiently shews, how he labour'd to make himself Master of the Literal Sense: Some also there were that carried the Principle of *Diodorus* too far, amongst whom *Diodorus Mopsuestenus* was one. Some time after the composing of the *Talmud*, there arose among the *Jews* a celebrated Sect of Men, call'd *Caraites*, from the word *Carai*, which signifies a Man skill'd in Holy Scripture: They thought that the Author of this new Sect was one *Anan*, a *Jew*, that liv'd about the middle of the eighth Century: These Men

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rejected the pretended Traditions of the other *Jews*, together with their Allegories and Cabalistical Explications, and adher'd only to the Text of Holy Scripture, which they Literally explain'd, following the Rules of Grammar, and the Light of Natural Reason.

These *Caraites* were soon hated of all the other *Jews*, and were accus'd of being *Sadducees* and *Samaritans*, altho' in reality they differ'd very much from both, and were in all respects the same with their Accusers, except in that one instance of rejecting the pretended Traditions and Allegories, and applying themselves to the Literal Explication of the Text of Holy Scripture. But whatever aversion the *Jews* had to these *Caraites*, the ablest and most learned *Rabbis* of later Times, as *Rabbi Kimchi* and *Aben-Ezra* follow'd their Method pretty close, and explain'd the Literal Sense of the Text with great accuracy and exactness, marking also the Signification of each Word, and the Natural Sense and Meaning of every Passage. This Literal Interpretation of Scripture was practis'd also by the most celebrated Christian Commentators of later Times, who explain the Terms of the Text according to the *Hebrew* and *Greek* signification, comparing them at the same time with the ancient *Version*, examining also, when there was any difference between the Original Text and the *Version*.

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that Sense was to be follow'd, and which was most agreeable to the scope and tenour of the whole, and most likely to be the Intention of the Author, by comparing one Passage with another; clearing up also such as had a doubtful Construction, and shewing the *Phrases* and particular Modes of Speech of Inspired Authors; removing the Difficulties they met with in regard both to Doctrine and History, to Chronology and Geography, to Terms of Art, Sciences, Plants, Animals, &c. and, in short, omitting nothing that could contribute to the understanding of the proper and natural Sense of the Text. 'Tis not my purpose, in this place, to speak particularly of all Commentators on the Sacred Books, and to give a judgment of their respective Works; that would be too great an undertaking, and far exceed the bounds of such a Work as I intend to do. I shall, however, give a short account of the most eminent and useful of them, in the Catalogue at the End of this Work: Let it therefore suffice for the present, to have given an Idea of the different sorts of Commentaries, and with regard to the Method and the Matter of them, that have been and now are in use amongst both *Jews* and *Christians*; it now remains only that we lay down such Rules as will direct us to a right Interpretation of Holy Scripture; but this shall be the Subject of the following Chapter.

C H A P. IX.

Of the Rules to be observ'd in Interpreting Holy Scripture.

THE most necessary Rule to secure from Error in the Interpretation of Holy Scripture, in such things as regard Faith and Manners, is to follow therein the Sense of the Church, and the unanimous Interpretation of the Fathers: "This is a Rule of the Council of Trent, where, in the Session, it is said, that to restrain and curb unruly Spirits, the Synod orders, That no Person relying on his own Abilities, presume to interpret Scripture in Matters of Faith and Manners, according to his own private Sense, and contrary to the Sense of the Holy Mother the Church now holds and always did hold, to whom it appertains to judge of the true Sense of Holy Scripture, or contrary to the unanimous Consent of the Fathers": *Ad coercenda petulantia ingenia, decernit (Synodus) ut nemo suæ præiudicæ innixus, in rebus fidei & morum ad confirmationem doctrinæ pertinentium, sacram Scripturam ad suos sensus contorquens, & consensum quem tenuit & tenet sancta Mater Ecclesia, cujus est judicare de vero sensu & interpretatione*

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interpretatione Scripturarum sanctarum, aut etiam contra unanimum sensum Patrum, ipsam Scripturam sacram interpretari audeat. But how necessary soever this Rule may be to restrain petulant Minds from broaching new Doctrines, under the pretext of explaining Holy Scripture, it was not the intention of that *Council* to hinder Interpreters from clearing up such obscure Passages of Scripture as the Fathers did not well understand, and from discovering by the knowledge of Languages and Sciences the true Sense of any Passage, which all the Fathers did not rightly comprehend. The *Council* explains its own meaning, by restraining its prohibition of interpreting Scripture contrary to the unanimous Sense of the Fathers, to such things as regard Faith and Manners: *In rebus fidei & morum ad ædificationem doctrinæ pertinentium*; and by declaring also that it made that Law only to curb petulant Minds, *ad coercenda petulantia ingenia*, that Innovators in Matters of Doctrine; but it certainly does not extend to *Catholic* Divines, (who, by the assistance of Languages and Sciences, &c. are qualified to discover the true Sense of a difficult Passage) provided they do not oppose the *Doctrine* of the *Church*, although their Interpretation shou'd happen to disagree with the Sense of Antiquity. For what hinders that a Modern may not remove the Difficulties of Holy Scripture, which have then had stood in the way, and clear up a

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Passage or Text, and discover its true and genuine Sense, which before had been mistaken, either thro' the want of Languages, Criticism, or Application, or, in short, by being too much attach'd to ancient Explications. It was the fault of many of the Fathers to be more concern'd for the Allegorical, than for the Literal Sense: Few of them understood the Original Languages, or were able to consult the *Hebrew* Text, or were Masters of Critical Learning; so that they generally differ'd in their Sentiments about the Sense of obscure and difficult Passages: Why then should it not be allow'd, that those that came after them, seeing they had the advantage of their Predecessors in the knowledge of Tongues, and studied more the Customs and Manners of the *Jews*, together with other Sciences which are all great helps toward the understanding of the Sacred Books; why, I say, shall it not be allow'd them to employ all these Advantages to give new Light to the Sacred Text? *S. Jerom* was far from imagining that it was not allowable to give new Explications of Scripture, unknown to the ancient Fathers, or even contrary to all that had been given before by Christian Writers, seeing he himself often departed from the commonly received and authoriz'd Explications, that he might follow the *Hebrew Commentators*: "I have drawn, says he, in his 138th Epistle to *Marcellus*, all that I have written, from the

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deep sources of the *Hebrews*, without following the Rivers of common Opinions, or being astonish'd at the multitude of Errors with which the World is replete, having no other design than to know and teach the Truth:" *Hæc nos de intimo Hebraeorum fonte libavimus, non opinionum rivulos persequentes, neque errorum, quibus totus mundus repletus est, varietate perterriti, sed cupientes & scire & docere quæ vera sunt.* And when he was reproach'd for departing from the Interpretations of the *Christians* to follow those of the *Jews*, he justified his practice from the example of his Predecessors, *Origen*, *S. Clement*, and *Eusebius*, who all cited and follow'd them. Neither was *S. Austin* of Opinion that no new Explication of Holy Scripture could be given, but, on the contrary, assures us, that new Discoveries may be made therein every Day; and was therefore so far from disapproving *S. Jerom's* new Version of the *Hebrew* Text, that altho' all Interpreters were of one Faith, yet, says he, it must needs be that they give different Explications of some Passages of Scripture, by reason of their obscurity, which, adds he, is the very cause that the same Interpreter often differs from himself in different Places. In short, there's scarce any of the Fathers, or Commentators, that ever made a scruple of giving new Explications of Scripture, unauthoriz'd by the unanimous consent of all; but, on the contrary, as many
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of them as labour'd at the Fountain, and did not copy after others, constantly gave new Interpretations, and those oftentimes happier and more genuine, than had been given before; nay, many such may be found in most of the *Catholick Commentators* that have written, even since the Decree of the Council of Trent.

To be an able Interpreter therefore, it is not enough to pay a deference and submission to the Doctrine of the Church, and the Sentiments of the Fathers, but it is also necessary to be Master of the Languages in which the Holy Scriptures were originally written; and this is the first Rule *S. Austin* gives for that end: To come at the knowledge, says he, of the Divine Writings, it is necessary that besides the *Latin*, we be also skill'd in the *Hebrew* and *Greek* Tongues, that we may have recourse to the Original Copies, when the variety of Interpretations renders the Sense doubtful: *Et Latina quidem lingua homines quos nunc instituendos suscepimus, duabus aliis ad Scripturarum Divinarum cognitionem opus habent, Hebraea scilicet & Græca ut ad exemplaria precedentia recurratur, si quam dubitationem attulerit latinorum interpretatum infinita varietas.* Lib. 2. De Doct. Christ. C. 11. N. 16. He also adds, that the knowledge of *Hebrew* is by so much more necessary, as there remain *Hebrew* Words in the Text of the Versions, which cannot easily be rendred into

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into other Languages. S. Jerom, in his 28th Epistle, *Ad Lucinum Boeticum*, lays this down for a Rule, which was also put into the Decree of Gratian; that the true and genuine Sense of the Books of the Old Testament ought to be examin'd by the *Hebrew* Text, and that of the New Testament by the *Greek* Text: *Ut veterum librorum fides de Hebraeis voluminibus examinanda est, ita & novorum Græci sermonis normam desiderat.* This Method the same Father follow'd himself in his Commentaries and Versions, where he closely adher'd to the Sense of the *Hebrew* Text. Others of the *Fathers*, as *Origen*, S. *Chrysostom*, and amongst the *Latins*, S. *Hilary*, S. *Austin*, and S. *Gregory*, had also frequent recourse to the Original Texts, and to the Versions of those Texts, to explain various Passages of Scripture. In short, the knowledge of the *Hebrew* and *Greek* Tongues was always look'd upon as necessary for the right understanding and interpreting of Holy Scripture. Pope *Clement V.* was so perswaded of this, that in his *Clementine de Magistris*, he thought he cou'd do nothing more serviceable to the Church, than to establish in all the *Universities*, *Hebrew*, *Arabick* and *Chaldee* Professors, that by this means they might form Persons fit and qualified to understand the Sacred Writings. The *Faculty of Theology* at *Paris* was formerly so convinc'd of the necessity of Languages, that it made a Decree in the

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the Year 1530. ordering, that for the future no Man should be admitted into the Faculty that was not first sufficiently vers'd in them, agreeable to the *Clementine I. de Magistris*, and to the Chapter, *Ut veterum*. Experience plainly evinces how great a difference there is between the Commentators skill'd in those Languages, and those that are not, but rely altogether upon Versions, and how much more Accuracy, Truth, Solidity, and variety of new Discoveries are found in the first, than in the last.

A *Commentator*, however, shou'd not rest altogether upon Originals, but ought also to consult the Versions and various Readings of the Text: For as a Text in the Original may sometimes be corrupted, so it may also be reform'd by the help of Versions and other Copies. This is what *S. Austin* again observes:

“ The great Number, says he, of Interpretations when discuss'd and examin'd with other Copies, may be of very great use, provided those Copies are not faulty; for it ought to be the very first business of him that desires the knowledge of Holy Scripture, to correct and reform the Copies:”

Plurimum hic quaque juvat Interpretum numerositas, collatis codicibus inspecta atque discussa, tantum absit falsitas; nam codicibus emendandis primum debet invigilare solertia eorum qui Divinas Scripturas nosse desiderant.

Thus have we given Rules both with regard to

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to the Original Text and the Versions, upon which it is needless to enlarge farther.

But in order thoroughly to understand Holy Scripture, we ought also, according to *Austin*, to have regard to the distinction of Words; for these being differently separated by Points and Comma's, give different Senses, and often create ambiguities: The Sense indeed is for the most part to be gather'd either from the Original Text, or from the scope and tenour of the whole, which determines to one kind of Pointing rather than another. Thus this Difficulty is nothing in comparison with those that arise from the Tropes, Parables, and Figures, that are found in the Sacred Writings: Nor is it sufficient, as has been observ'd, to be able to understand the Terms, unless we also comprehend the remote Sense of the Trope, Parable, or Figure; and this is what an Interpreter ought chiefly to regard.

The knowledge of the Sciences, and of those things that have relation to Holy Scripture, as of History, Chronology, Geography, the Jewish Manners and Customs, their Names, Plants, Animals, precious Stones, and, in short, of all the Arts and Sciences mention'd therein, is also necessary for explaining it; and he that wou'd be an able Interpreter cannot dispense with the Study of all these; but then he ought, as has been observ'd, to use them

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them sparingly, and not make them his principal business.

The Commentaries of Ancients and Moderns, that have been writ upon the Sacred Books, are also of great use and benefit to those that desire to understand them themselves, or would explain them to others: For in these are innumerable Difficulties remov'd, Obscurities clear'd up, and Questions examin'd: But then as it is not possible so much as to glance over all the Works of this kind, by reason they are so numerous, it will be proper to select from them some of the most useful and judicious. And tho' of these, Catholick Interpreters ought to have the preference, yet may a very advantageous use be made of the *Jewish*, and others, that are not within the pale of the Church. It's very well known of what singular service *Rabbinical Commentaries* are, especially those of *Rabbi Kimchi*, and *Aben-Esra*, toward a right understanding of the Letter of Holy Scripture. Nor can any be ignorant of the Advantage, that *Nicholas de Lyra*, *Isidore Clarus*, *Eugubinus*, *De Muis*, *Lorinus*, *Tirinus*, *Menochius*, and many others, have drawn from their Works, and of what great service their Explications are in the Cause of the Christian Religion. It must also be allow'd, that the Commentaries of Hereticks do not a little contribute to the understanding of the Sacred Text, and that Catholick Divines have frequently

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frequently consulted and follow'd them. In short, this practice is warranted by the Christian Commentators of greatest Antiquity: for the Holy Fathers from the beginning never made any scruple of consulting the Writings of *Jews* and *Hereticks*, for the better understanding of the Old Testament: *Clement* of *Alexandria* not only cites them, but transcribes their very Words. *Origen* also, in his Commentaries, makes frequent use of the Explications of *Jews* and *Hereticks*, and not only so, but with Marks of Approbation too, and this without the least scruple. What *S. Jerom* says to this purpose is worth our notice: "*Origen*, says he, *S. Clement*, *Eusebius*, and many more of the Ancients, when they had occasion to prove what they advanc'd from Holy Scripture, were wont to say: This I learn'd from a *Jew*; the *Jews* are of this Opinion. *Origen* cites even the *Patriarch Hæillus*, a *Jew* of his time, and finish'd his thirtieth Volume on *Isaiab*, by an explication of that *Jew's*; confessing also that he had once been of another Sentiment, and chang'd it upon better information from him. He alledges likewise the Testimony of that *Jew*, to prove that the 89th, and eleven following *Psalms*, were writ by *Moses*. In short, whenever he interprets the *Hebrew* Text, he fails not to observe what the *Jewish* Opinion and Interpretation is." *S. Jerom*,
who

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who of all the Fathers labour'd most successfully at the Interpretation of Holy Scripture, took a particular Method in his Study, in examining not only the *Hebrew* Text, but also what the Opinions and Sentiments of the *Jews* were. He took a *Jew* for his Master, and was instructed of him in all their Traditions upon the Old Testament, a Collection of which he made upon the Book of *Genesis*. He was indeed reproach'd by *Ruffinus* for his *Jewish* Erudition, but was so far from being concern'd thereat, that he rather valued himself upon it, tho' the acquisition of it cost him no little Pains. He also makes frequent use of the Commentaries of Hereticks, and copies them word for word, without naming whose they are; but it will not be amiss to hear what he himself says on this Head, and in his own Defence: "In the Commentaries I have
 " written upon *S. Paul's Epistle* to the *Ephe-*
 " *sians*, I have follow'd, says he, *Origen*, *D-*
 " *dymus*, and *Apollinarius*, whose Doctrines
 " indeed are often opposite, without swerving
 " nevertheless from the Orthodox Faith;
 " and this is the proper work of Commenta-
 " tors: For they explain other Mens Works,
 " and clear up all their Obscurities; they re-
 " late the Sentiments of various Authors,
 " and say; After this manner some have ex-
 " plain'd this Passage, and others after that:
 " Some again have founded their Interpreta-
 " tion upon such and such Authorities or
 " Reasons,

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Reasons, that the judicious Reader, when he has seen all the different Explications, may be able to distinguish the true from the false, as a Banker does good Money from bad. And will any Man therefore accuse that Commentator of holding contradictory Opinions, because he inserts in his Work the various Opinions of various Authors?"

This plainly shews, how necessary it is for an Interpreter to exhibit all the different Interpretations of a Text, that have a shew of probability; and that he ought not to conceal or disguise them for the sake of recommending what himself prefers: He may nevertheless be allow'd to put a mark of Approbation upon such; and this is what S. Jerom does in that place, where he reprimands *Justinus* for his reproach. I am surpriz'd, says he, that a Man that boasts of being the *Aristarchus* of this Age, shou'd be ignorant of such things as even Children know; *Illud miror quod Aristarchus nostri temporis puerilia nescierit*; and then he proceeds to defend the Method he had follow'd: "What have I offended in, says he, in explaining an ambiguous Word various ways? What Damage do they do to the Faith of the Church, who inform their Readers of the different Senses a Text has been explain'd into by the *Jews*? And may not I be allow'd to take notice of what I have learn'd from

M

"them?"

" them?" He afterwards expresses himself
 in the same manner with regard to Hereticks,
 or those he esteem'd such, as *Origen* and
Apollinarius, &c. " I have either translated or
 " follow'd, says he, the Works of *Didymus*
 " and *Apollinarius*, and have given notice of
 " it in the Preface: I also said, that *Origen*
 " had writ three Volumes upon this *Epistle*
 " to the *Ephesians*, and that I had follow'd
 " him in part, and in part the Commentaries
 " of these Authors, from whence I took
 " what I judg'd most to the purpose; that
 " had abridg'd several of them, and had ad-
 " ded to them the Comments of others; this
 " I say, I gave notice of in the Preface, that
 " the studious Reader might know that this
 " Work was not all my own. If I cannot
 " shew, that the Faults in my Explanations
 " are translated from the *Greek* Originals,
 " will acknowledge my Error, and be charg-
 " able myself with the Mistakes."

S. Jerom is not singular in his practice of
 using the Works of *Jews* and *Hereticks*, in
 explaining the Holy Scripture: All the *Greek*
 Fathers have done the same, and have both
 consulted and cited the Versions of one *Aquila*
 a *Jew*, of *Theodotion*, and *Symmachus*, and
 sometimes have follow'd them too: *S. Chrysostom*
 also, and *Theodorit*, embrac'd the
 interpretations of *Theodorus Mopsuestenus*.
 a word, Was it ever imputed to Catholics
 as a Crime, to borrow Light either from

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Jews or *Hereticks*, to help to discover the Truth, to explain difficult Passages of Scripture, or to prove the Christian Religion? On the contrary, Have they not been always approv'd and congratulated, that have seiz'd the Goods of an unjust Possessor, to restore them to the Church, whose rightful Property they are?

Besides the external aids of Sciences already mention'd, we ought also to call in that internal one of our Reason, in the discovery of the Sense of Holy Scripture; but then great care must be taken that we do not make an ill use of it, by maintaining with the *Socinians*, that nothing ought to be admitted for true but what is comprehensible by our Reason, or adapted to our Senses; so that no other Sense of Holy Scripture can be true, than that which is agreeable to the Natural Light of the one, or the Experience of the other; and that whatever appears repugnant to these two Principles ought to be rejected as false, and contrary to the true sense of those sacred Writings. Great care, may, should be taken, that we do not admit this Principle so dangerous. For this is a sure Maxim, That there are Truths of such a nature as the Mind of Man is not capable of conceiving or comprehending; and that forasmuch as his Capacity is finite and limited, it is not only possible, but even necessary there should be such. It is also true, That it is

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possible with the Almighty to reveal such Truths to us, as before such Revelation were conceal'd, and that such Revelation is Authority sufficient to convince us of the Truth it contains. Thus it's no sufficient Reason to reject a Scriptural Truth, when it is express'd in clear Terms, and to maintain that it ought to be understood in another Sense, only because we cannot reconcile the Proper and Natural Sense of those Terms to the Principles of Natural Reason, and the Experience of our Senses; for this being certain, that God cannot reveal a Falshood for a Truth, all doubting ought to give way, and the Difficulties that Reason might object, ought to be of no consideration or weight, whenever it is evident that God has reveal'd such or such a thing. Divine Faith, as *S. Paul* says, *Destroys all humane reasonings, and every thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ**. Our Reason nevertheless is of great use to us when it is employ'd in finding out the true meaning and signification of the Terms, in order to understand the genuine Sense of the Text. For,

First, We judge of the Sense of a Passage from the Intention and scope of the Author, and our Reason teaches us in what Sense the Passage must be taken, in order to prove

* 2 Cor. x. 4, 5.

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Support, or explain, what he has before
advanc'd.

Secondly, It is by our Reason that we judge
whether a Text so or so explain'd, has any
connexion or relation with the Context, or
not.

Thirdly, It is by our Reason that we com-
pare one Text of Scripture with another,
and from thence make a judgment of the
sense.

Lastly, 'Tis by our Reason, that we per-
ceive whether a Passage explain'd in such a
Sense, is agreeable to the Analogy of Faith,
that is, whether or no, in its own Nature,
or in the Consequences that may be drawn
from it, it is agreeable or repugnant to those
Articles of Faith establish'd in other parts of
Holy Scripture. And these are the principal
Rules to be observ'd in Interpreting those sa-
cred Books.

As to the Method to be follow'd in a Com-
mentary on Holy Scripture, that is to be
judg'd of from the design of the Author: For
that is only to give a simple explanation of
the Text, that might otherwise retard the
Reader, *Scholia's* or Marginal Notes are suf-
ficient; but if the design is carried farther,
and a thorough Instruction in the knowledge
of Holy Scripture is aim'd at, then it will be
necessary to make larger Comments, and treat
with latitude of each particular Subject. If
the Interpretation of the Text is given with

regard to Morality, it may then be done two ways, either in giving the Allegorical or Mystical Sense, or else in a Literal Explication of it, and making all the Moral Reflections upon it that it is capable of, and then treating at large of such Points of Morality as have most relation to the History. The first of these ways of Commenting seems to require a greater Genius, but the last is more solid and substantial: The first too may be more agreeable, but the last is more profitable. Both of them, however, ought to be written in an elegant and pure Style, tho' it be not necessary to fill them with Critical Learning; whereas, in Commentaries of the other kind, where no more than a Literal Explanation of the Text is design'd, Elegance may be dispens'd with, provided there is no want of *Jewish*, Ecclesiastical, and Profane Learning, which are all necessary for a right understanding of it.

CHAP. X.

Of the Study of Tradition.

TRadition, together with Holy Scripture, being, as has been said, the Foundation of Theology, it is necessary that it also be studied by every Divine. This also affords as large a Field as Holy Scripture, and consists of these three principal Parts, The *Writings of the Fathers*, the *Definitions of Councils*, and the *History of the Church*. But before a regular Reading of the Holy Fathers is begun, it wou'd not be amiss to have a general Idea of Theology; it is needless, however, to spend many Years in the Study of School Divines, and suffices to have read the *Master of the Sentences*, together with some good Commentator, as *Estius*, or some other more Modern Divine: It will be proper also to read at the same time some Abridgment of Church History, wherein may be learn'd the most considerable Occurrences of each Century, and the most eminent and celebrated Men for Piety and Learning that flourish'd in them, the Heresies and Schisms that every Age produc'd, together with the *Decisions of Councils*, and the most general Rules of *Discipline*. Particular Treatises of Modern Divines ought also to be read, whether of

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Controversy, Doctrine, or Discipline, in order to see what the Fathers have said, and how far that will go toward the Decision of any of these Points. It is also necessary before we read the Fathers, to acquaint ourselves with the History of their Lives, and a Criticism on their Works, that we be not deceived in taking a Modern for an Author of Antiquity, and a supposititious Work for a genuine one. It is likewise convenient, and would be of great advantage in reading the Fathers, to know upon what occasion each Work was compos'd, and to have a Summary or Abridgement of what they contain; to which end, *Bibliothèques of Ecclesiastical Authors* would be very serviceable. When by that means we know the several Authors, and their Works, we may then choose out of them such as are most necessary to instruct us in the essential Truths of Religion. Then also may be chosen such as treat more particularly of those things that have nearest relation to the respective Occupations of Ecclesiasticks: For all the Works of the Fathers are not equally necessary to all Divines. Those, whose Province it is to teach the Doctrines of Religion; shou'd apply themselves to such Works of the Fathers as have establish'd them: Those again, that are busied in Ecclesiastical Discipline, to such only as have treated thereof: And those, whose business is to Preach the Word, shou'd study, in particular, the Homilies, and other

Moral

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Moral Writings of the Fathers: Thus every Ecclesiastick may choose such of their Works as are most agreeable to their respective Employment. But he that wou'd be Master of all this, and be thoroughly acquainted with the Doctrine of the Church, ought to apply himself wholly to the study of all the Fathers, beginning with the earliest, and reading downwards from Century to Century. The first of their Writings are those against the *Gentiles*, and their Apologies for the Christian Religion; to which, if some Modern Authors, that have treated of the Truths of the Christian Religion, are added, it will not be beside the purpose. The next Authors may be such as wrote against the first *Heretics*; by reading which, in order of Time, all the Polemical Works of the Fathers will be got through. In this course of Reading it will be of great use to observe carefully all the Particularities that are met with in the Discipline of the Church, as well with regard to the Sacraments, as to the Government of it, and to the Customs and Ceremonies that were in use in every Age. Moral Treatises also, and Commentaries on Holy Scripture, are not to be omitted, there being various Points of Doctrine, Morality, and Discipline, curiously treated of. In short, all ought to be read, and not any thing pass'd by that can afford the least Light in the discovery of the Doctrine and Discipline of the ancient Church. This Reading

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Reading ought to come down as low as the twelfth Century : The long Allegorical Commentaries on Holy Scripture, whether they be the Works of the Ancients, or of Moderns that have copied after them, may however very well be dispens'd with. When we are got down to the Age of the Schoolmen, it will suffice to read over some of the chief and most considerable among them, of different Schools, and even in these not to spend much time, but proceed to the Authors of the 15th and 16th Century, when Literature revived and grew again into fashion. In those two Ages we shall find a great many valuable Works, such as will afford at once both Pleasure and Profit. Those especially, that apply themselves to Controversial Writings, will find abundant Matter to employ them. The 17th Century produces again a great number of Writers, that have scarce left any Point of Theology untouch'd upon : In this, however as well as in the preceding Ages, a good choice ought to be made of the best and most useful Works ; seeing it is impossible to read all the Number is so prodigious great, and indeed a great many of them do not deserve it. The study of Ecclesiastical and Profane Authors that have writ the History of the Times ought also to be apply'd to, but more especially, and above all others, that of the History, Acts, Laws and Canons of Councils, both General, National, and Provincial. Nor can

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The following Works be well dispens'd with, as *Collections of Canons, Gratian's Decree, the Decretals, the Laws and Statutes of Princes,* that concern the Church, and, in short, all *Ecclesiastical Laws* in general. As to *Canons*, they ought to be us'd very sparingly, being sufficient to read over a few of the best and choicest, without poring out the eyes, and burdening the Memory, with the voluminous and bulky Works that are to be met with of this kind. I purposely omit in this place *Casuistical Works*, because I shall have occasion to speak of them in another; but I cannot help recommending here some of the 16th and 17th Century, because in those Ages there are not a few that have discuss'd and examin'd many important Points of Doctrine, Discipline, and Morality, and have treated of them with the greatest accuracy and exactness, so as even to determine many of them. To conclude this Chapter; We are not ty'd down to the reading of Catholick Authors only, but have the liberty, nay, it is the duty of every one that wou'd be a complete Divine, to read indifferently the Works of every Sect, as well to reap the Profit of their Labours in what is good, as to discover their Errors, and arm ourselves against them.

C H A P.

Rules for the choosing such Authors as are fit to be read on every Subject in particular.

HAVING now establish'd the general Principles upon which the knowledge of true Theology is founded, together with the different Methods of studying and teaching it, we are next to enter more particularly into this Study, with regard both to the different Subjects of it, and the different Views it is prosecuted with. It is not enough to draw a Plan or Model of Study, unless Directions are given at the same time, how to make a proper choice of such Books as are fit to be read on each Subject; for as it is impossible for a Man to read over all the Works that have been written, if he were so dispos'd, and is no better than lost Time to read many of them, so such directions become in a manner necessary.

First then, In our choice of Authors, we ought to prefer the Ablest and most Learned to those of moderate Genius and Erudition.

Secondly, Those that have thoroughly treated of their respective Subjects, ought to be preferred to such as have not gone below the surface.

Thirdly

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Thirdly, Those that comprehend a great deal of Matter in a narrow compass, to such as have fill'd large Volumes upon a single Subject, and that too of little or no Importance.

Fourthly, Tho' Original Authors have the Honour of Invention, and ought for that, as well as other Reasons, to be read, yet forasmuch as all Inventions are improv'd upon by those that come after, and the first sketches or rough draughts of things are afterwards enlarged upon and made more easy and intelligible, we ought certainly not to dwell with those Originals, but leave them to such Moderns as have made those Improvements.

Fifthly, When, of two Authors that have treated upon the same Subject with equal strength and solidity, the one has done it more methodically, and in a purer Style, there is no doubt but he ought to have the preference.

And these are the Rules I intend to observe in directing, upon each Theological Head, to such Authors as ought to be read and studied preferably to others. But in this I am not so vain, as to pretend to give my own judgment as a Standard for all others to be sought to, or to think that I cannot err in the choice I have made, or that I have omitted the mention of no useful Author; and I will think I have done a serviceable Work, if I do but point out some of the best that have writ upon each Subject.

CHAP.

C H A P. XII.

*Of the Treatises to be read upon the
Truth of the Christian Religion against
Heathens, Jews, and Atheists.*

THE first thing that a Christian should be concern'd to know, is the Truth of his Religion; that he may be able to defend it whenever it is attack'd by *Heathens, Jews, Mahometans, Atheists, or Irreligious Men*. This is the very foundation of Theology; for if our Religion itself cannot be defended in vain do we labour to know and teach the Doctrines and Ceremonies of it. It's true indeed, that *Heathenism*, which was the first thing the Primitive Christian Fathers had encounter with, has long since quitted the Field in these Parts of the World: It is nevertheless always necessary to know with what sort of Arms it was overcome, and the *Christian Religion* maintain'd; which is what the ancient Apologists inform us of. Upon this Head, it will be proper, in the first place, to read the two Books of *Josephus* against *Appion*, where the Truth of the History of the *Old Testament* is sufficiently proved against the *Gentiles*. Next to these, in course are the Authors that writ in proof of *Christianity*.

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Manity against both *Jews* and *Gentiles*: Of these are the two *Apologies* of *S. Justin Martyr*, his Treatise *De Monarchia Dei*, his *Paraphrase*, and his *Oratio ad Græcos*, which all go under his Name; *Tatian's* Treatise *Adversus Gentiles*, and *Athenagoras's* *Apology* for the *Christians*; the three Books of *Theophilus ad Autolyicum*, and *S. Clement of Alexandria's* *Protrepticon ad Gentes*: *Tertullian's* *Apologema* is also one of the most excellent Works of this kind; and if the principal Objections of the *Gentiles* against the *Christians*, and their Answers to those Objections would be seen in Epitome, the *Dialogue* of *Minutius Felix* cannot be dispens'd with, being one of the most celebrated Monuments of Antiquity, in regard to the Art, Eloquence, and Spirit of it: But of all others of this kind, the most perfect and finish'd Piece, is *Origen's* Treatise against *Celsus*: The seven Books of *Arnobius* *Adversus Gentes*, are more proper to overthrow *Paganism*, than to establish *Christianity*: On the contrary, the *Institutions* of *Cyprianus* are an excellent Work to prove the Truth of the Principles of the *Christian Religion*, and his Book, *De Mortibus Persecutionum*, plainly shews the Finger of God establishing it. In short, if an ample Collection of Historical Proofs for the Truth of *Christianity* against *Paganism* is desir'd, the Books, *Preparatione & Demonstratione Evangelica*, set by *Eusebius*, cannot be dispens'd with: To

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To these may be added also, the Refutation of *Julian* by *S. Cyril*; that of *Symmachus* by *Prudentius*; *Hermias's Gentilium Philosophiarum Irrisio*; *S. Cyprian's Treatise, De Idolorum Vanitate*, together with some other Works of the Ancients: *Clemens Alexandrinus's Stromata*, will furnish us with a great Number of Proofs, for the Truth of the Principles of Christianity, drawn from *Gentile Philosophers*; and the twelve Discourses of *Theodoret, De curandis affectionibus Græcorum contra Julianum*, will be a kind of finishing Stroke in undeceiving such as labour yet under any Prejudices in favour of their Errors. This Subject has not been treated of by Modern Authors, expressly and directly against the *Gentiles*: However, if we wou'd know the Origin and Progress of Idolatry, we can have no better Information than from the Books of the learned *Gerard Vossius* on this Subject.

These same Works are also of use to establish the Truth of *Christianity* against *Atheists* and *Latitudinarians*; to which it will be proper to add the Treatises of *Tertullian, De Anima*; and his Book address'd to *Scapula*; *Eusebius* against the Philosopher *Hierocles*; *S. Austin, De Civitate Dei*, and *Theodoret's* Discourses on *Providence*. This Subject has been principally treated of by Modern Authors; and amongst the Number of Works of this sort, the five Books of *Ludovicus Vivianus*

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Who indeed was the first that began to treat methodically of it, well deserve our Reading; also does that small Piece of Grotius's, *De veritate Religionis Christianæ*, so generally esteem'd thro' all the World; Monsieur Pascal's Thoughts contain very solid Reflections for the establishing the Truth of Christianity; and Huetius's *Demonstratio Evangelica* is a Work full of Learning and Judgment; Abbe de La Motte's Treatise of the Truth of the Christian Religion, is also an excellent Performance, both with regard to the Turn and Method of it, and also to the Application of his Reasonings; and Jacques Lot's Treatise of the Existence of God, demonstrates, as it were, to the Senses, the Truth of Christianity. We may yet add these, Steuchus Eugubinus's Treatise of the Immortality of Philosophy, and the Theosophy of Porphyrius; the Memoirs of Monsieur De Tournefort upon the Christian Religion; the Proofs and Prejudices for Religion by Mons. Diderot; the Truth of Religion evident, and Atheism disprov'd by Father Lami, with other Modern Works of the same Nature.

Amongst the Books that are writ professedly against the Jews, there's none in Antiquity so celebrated as the Dialogue of S. Justin Martyr with Trypho; to which we shou'd join the Piece of Tertullian's against them, together with the first and second Books of S. Cyprian's Testimonies, address'd to Quirinus. Eusebius's *Demonstratio Evangelica* is also fit to be taken

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in, as being very proper against the *Jews*. There are also six Sermons of *S. Chrysostom's* and a Treatise of *S. Austin's* against them. The following Ages, in like manner, produced several Authors that writ professedly against them; the first of which that went to the bottom of the Matter, was *Raymundus Martini*, in a Work of his, entitul'd, *Pugio Fidei*, which *Porchetus* and *Galatinus* afterwards copied and enlarg'd upon; the *Pugio Fidei*, by *Alphonsus Govis*, is much of the same Nature as is also *Reuchlin's* Treatise of the *Miraculous Word*. *Genebrard* also writ a Book against the *Jews*, which is not unuseful; but we may be very well satisfied with the Books already mention'd, upon the *Truth* of the *Christian Religion*: We may nevertheless add to the *Reflections* of *Mr. Farrant* upon the *Christian Religion*; a Treatise of the *Christian Faith*, and of the *Errors* of the *Talmud*, by *Hieronymus de S. Fide*, the *Truth* of the *Christian Religion* against the *Jews*, by *Calovius*, and a Treatise of the *Causes* of the *Incredulity* of the *Jews*, and of the means to convert them, by *Frederick Spanheim*. There are very few that have undertaken to write professedly against the *Mahometans*: Some however there are, as the Cardinals *de Casanovi* and *de Terra Cremata*, and others, whose Treatises are to be found bound up with the *Arrian*, in a *Latin Edition* printed at *Bâle*.

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The Treatises of the *Existence of God*, and the *Immortality of the Soul*, may also be reckon'd into the number of such as regard the Truth of Religion, seeing those two things really the Foundation thereof. Of these subjects Philosophers have treated as well as Divines; and there is not any thing of this nature more excellent than the *Metaphysical Meditations* of the celebrated Mr. *Descartes*. Amongst the Ancients there are some Treatises of this kind, as *Tertullian de Anima*; *Austin de quantitate & immortalitate Anime*; three Books of *Claudianus Mamertus's* upon the Nature of the Soul: There are amongst the Moderns a great Number of Works of this sort, as the eighteen Books of *Arseius Ticinus* upon its Immortality; a Treatise of *Pomponatius* upon the same, with a Refutation by *Austin Fiera*; a Treatise upon the same Subject by *Contarini*, and another of the *Soul and Life* by *Ludovicus Vives*; a Book of *Pineda's*, entitul'd, *Margarita Antoniana*; a Treatise of the Soul by *Fromondus*; of its Immortality by *Paul Rubens*, *Alphonsus Spina*, *James Chevreuil*; and amongst the Protestants the Treatises of *David Chytraeus*, of *Justus*, *Theodorus Thummius*, *Joachim Hilbrand*, *Micrelus*, and *Sir Henry Moor*, all upon its Immortality; the demonstration of its Immortality by *Digby*; and the Treatises of *Thomasius*, *Vagnerek* and *Leidter*, touching its Origin and Creation against *Sandius*.

To be able to combat *Pagan Superstitions* as *Magick*, and *Judicial Astrology*, Antiquity will furnish us, besides what the Fathers have scatter'd here and there, with an excellent Performance of *Agobard's*, against those that imagin'd Thunder, Hail, and Distempers, to be nothing but the Tricks of Magicians. *Geoffrey* and *Peter Daillée* have also written upon *Judicial Astrology* and *Superstitious Observations*; and there is a Treatise of *Sylvestre Priore's* upon *Magicians*, and the *Malleum Maleficarum* by *Jacobus Springerus* and *Henricus Institor*: *Picus Mirandulanus*, *Esprit Rotier* and *Alexis Porrus* have also writ upon *Judicial Astrology*; and there are three Books of *Benardus Pererius* against false and superstitious Arts; as also another of *Fillesac's* of the *Idolatry of Magicians*; but if we wou'd be diverted with something of this Nature, the *Demonomania* of *Bodin*, and the *Curiosities* of *Gaffar* will fully answer that End, tho' we do not give much Credit to them. Amongst Protestant Writers of this sort, we may look into a Treatise of *Nicholas Hemming's* against *Magicians*, and another of *Theodorus Thumm* of the *Impiety* of *Sorcerers*, of their *inability to hurt*, and of their *sufferings*; and another again of *Lewis Lavater's* upon *Spectral Sprights*, and *Prognostications*.

The Ancients have very often, in their Writings, refuted the Notions of *Fate* and *Destiny*; but there are none, I think, that have

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we professedly writ upon this Head, except *Maximus*, who is cited by *Origen*, *Eusebius*, and *S. Gregory Nyssen*; and amongst the Moderns *Grotius*, *Bartholomew Franken*, and *Joannes Schmidius*.

CHAP. XIII.

How to Study the Holy Scriptures, and what Books are necessary for that End.

It has been already observ'd, that after a general knowledge of Sacred History, and Holy Scriptures is acquired, we ought to begin the Study of them with *Prolegomena's*, and *Criticisms* upon them. Of this kind, there is nothing properer for our first reading, than the *Prefaces* of *S. Jerom* to those Sacred Books, which are to be met with before the *Vulgar Bible*; next, all the *Historical Books* of the Old and New Testament may be read, taking along with them some short and easy Commentaries, such as those of *Menozius*, *Tirinus*, and of *Emanuel Sa, Vatablus's* *du Hamel's* Notes, which are as proper for Novices as Proficients. After these, all possible Application ought to be given to all those

excellent Works that have been written to facilitate the understanding of Holy Scriptures as the *Prolegomena's* of *Arias Montanus*; and *Walton*, of *Bonfrerius* and *Serrarius*; the first Books of the *Bibliothèque* of *Sixtus Senensis*; the Treatise of *John of Espierres*; and amongst the Moderns, what *Huetius* has occasionally said of the sacred Books, and their Authors in his *Demonstratio Evangelica*; *Father Simon's Critical History* of the Old and New Testament, together with the Works of the *Dutch Divines* that were writ against it, and his Answer to these Works; the *Apparatus* of *Father Lami*, the *Prolegomena's* of *Mr. Du Pin* and the *Prefaces* of *Father Martianai* upon *S. Jerom's Bibliothèque*. Altho' in most of these Treatises, the Authors occasionally touch upon the Authority of the *Hebrew Text*, and the Version of the *Septuagint*, yet that Light may be wanting to help us to see farther into these Points, we ought especially to read the *Defence* of the *Hebrew Truth* of Holy Scripture, by *Isaac a Convert Jew*; *Buxtorf's* Treatises of the *Origine* and *Antiquity* of Points; the *Secret* of *Pointing* discover'd by *Capellanus* with the *Criticisms* of the same Author; the Letter of *Arnoldus Bootius* upon the *Certainty* and *Authentickness* of the *Hebrew Text*; the *Exercitations* of *Father Morinus*, and of *De Maribus* upon the *Hebrew* and *Samaritan Texts*, with those of the first also upon the *Version* of the *Septuagint*; the *Letters* of *Mr. de Flavigny*

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the *Rabbinical Sea of Capellanus*; the *Dissertations* of *Usher* and *Valesius* upon the *Hexapla*; *Isaac Vossius's Dissertations* upon the *Version* of the *Septuagint*; *Remarks* upon the same by *Lightfoot*; a *Treatise* against the *History* of the *Version* of the *Septuagint*, by *Humbrey Hody*; as also what the Fathers *Pezzeron*, *Martianai* and *le Quien*, have written in their *Disputes* upon the *Chronology* of the *World*. But to compleat all, and give, as it were, the finishing stroke to our Study upon this Head, we ought to read with all possible application and attention that learned Work of Father *Montfaucon's* upon the *Hexapla*.

Chronology is next to be studied, and is a point of that Importance, that it is not possible without it ever to attain a right knowledge of the *History* of Holy Scripture: A general taste of it may first be had from reading the *Sacred Chronology* of *J. Capellus*; the *Introduction* to it by *Gerard Vossius*; the *Tables* in *Calixtus's Bible*; and the *Rationarium temporum* of *Petavius*; which will serve as Guides to conduct us in our first Travel thro' Holy Scripture: But if we wou'd arrive at a more compleat knowledge in this Science, we must Study *Scaliger's Emendatione Temporum*; *Petavius's Doctrina Temporum*; *Usher's Annals*; *Marsham's Chronicon*; the *Antiquity* of the *Times* re-establish'd and defended by Father *Pezzeron*, with the Writings of Father *Martianai* and Father *le Quien* against it; and the *Chronology* of the

Old Testament restor'd by the Medals of Father Hardouin.

Geography is no less necessary than Chronology, and may be studied in the same manner first by reading some Abridgment, or taking a general View of the Tables of the Holy Land, and then by applying to the following Works viz. a Treatise of Eusebius and S. Jerom's de *Terra promissionis*, as it was publish'd by Father Martianai, in his second Volume of the Works of S. Jerom; the *Theatrum Terræ Sanctæ* by Adrichonius; the Geographical Notes of Samson and Lubinus upon the Bible; the Treatises of Gasper Varrerius and Huetius de *Ophyræ Regione*; the *Phaleg* and *Chanaan* of the learned Mr. Bockart, with a Fragment of his on *Paradise*, and a Book of Huetius's on the same Subject; to which may be added, the *Cosmography* of the Holy Land by Postellus: With regard to the form and measure of the Ark, it will suffice to read Buteo, Matthew Hostius, and Mr. Pelletier.

The *Tabernacle*, *Temple*, and *Sacerdotal Habits*, are describ'd in the *Prolegomena*'s of Arias Montanus, the *Commentary* of Villalpandus upon *Ezekiel*, in the Treatises of Ribera and Sturmius upon the *Temple*, and in the great Treatise of Father Lami upon the *Measures of the Temple*, about to be published.

The next branch of our Study ought to be the *Manners*, *Customs*, *Festivals* and *Laws*, both of the *Ancient* and *Modern Jews*: To which

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and we should read *Cunæus*, *Sigonius*, *Meno-*
sius, *Castalio*, *Cornelius Bertran*, *Selden*,
Axtorf, *Lightfoot*, *Spencer*, *Johnston* and
Pseiffer, who have treated of the first; and
Leo of Modena, translated by *Father Simon*,
with his *Additions*, will suffice to instruct us
what is necessary with regard to the last.

Of their *Weights and Measures*, *S. Epi-*
phanus, amongst the Ancients has treated, and
amongst the Moderns, the following will af-
ford us ample satisfaction; *Lewis Alcasar*,
Matthew Hostius, *Gaspar Freherus*, *J. Capel-*
lus, *John Goseps*, *Gassendus*, *Waserus*, *Daniel*,
Angelo-Crator, *Brerewood*, *Mr. Lancelot* in
Gre's Bible, *Father Lami*, and *Mr. Pelletier*.

Of the *Heresies of the Jews*, *S. Epiphanius*
has given us a Catalogue; besides which, we
may read the *Tri-heresy* of *Serrarius*; the
Books of *Scaliger* and *Drusius* upon the Sects
of the *Jews*, and the Treatise of the *three*
Heresies of the Jews by *Pseiffer*: For the
Cabalistical Art, it will be proper to consult
the Works of *Reuchlin* upon the *Hellenistical*
Tongue; the Treatises of *Heinsius* and *Salma-*
sius upon the *Vulgar Version*; and the *Apologies*
of *Sutor* and *Leo de Castro* for that *Version*;
John Mariana, and those that treated of the
Decree of the Council of *Trent*, with regard
to that *Version*; as also the *Notes* of *Sixtinus*
Amama: Upon the Manner of interpreting
Holy Scripture, the Rules of *Tichonius*, *Adam*
Saibourth, and *Lindanus*: Upon the Reading
Holy

Holy Scripture, and the Defence of it, the Works of *Lizet*, *Esprit Rautier*, and *Ledesma* a Jesuit; together with the Treatises of Messieurs *Neercassel* and *Arnauld* upon the Reading and Interpretation, and the History of the *Vulgar Versions* by *Usher*, and another Modern, who all recommend its reading. With regard to *Idolatry*, and the false Gods mention'd in Scripture, *Vossius* and *Selden* are good Authors: To *Animals*, the *Hierozoicon* of *Bochart*, *Lightfoot* and *Selden*; and sundry other Authors, with respect to their Habits, Metals, Meats, Fruits, Spices, taken notice of in Scripture; and, lastly, upon the Diseases mentioned in the Gospel, *William Ader*, a Physician. Besides these, the following Works may be very profitably read, viz. the *Animadversions* and *Dissertations* of *Drusius*; the *Sacred Dissertations* of *Vorstius*; the *Considerations* of *Cocceius*; the *Observations* of *Vitringa* and *Gataker*, together with *Cartwright* upon the *Sacred Writings*; the *Critical Works* of *Pseiffer*, and his little Book of *Hebrew Antiquities*; as also the *Sacred Miscellany* of *Witsius*.

The next step we take is to the *Sacred Writings* themselves, where we are to begin with reading the Original Text, viz. the *Hebrew* of the Old Testament, and the *Greek* of the New; with which, if we compare the Versions and Paraphrases of the *English Polyglot*, we shall find more Light than from the read-

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ing of tedious Commentaries. We ought also to take along with us those Authors that have observ'd the various Readings of the *Hebrew*, *Samaritan* and *Greek* Text, and also of the Versions; such are *Flaminius Nobilius*, *Lucas Brugensis*, *Hentenius*, *Junius*, *Paul Fagius*, *Samuel Petit*; and others.

As to *Commentators*, their Number is so great, that there's no possibility of reading them all; and it must be confess'd, that many of them, even amongst the Ancients, were so attach'd to the Allegorical and Moral Senses, that there is very little Advantage to be reap'd from them for the understanding the *Literal* Sense of Holy Scripture: We must, however, except from them *S. Chrysostom*, *S. Jerom* and *Theodorit*, whose Commentaries ought curiously to be read, more especially those of *Theodorit*, and *S. Jerom's Critical Letters* upon several parts of Scripture, which are indeed of greater use than his Commentaries. Of later Ages there is nothing worth the Reading, besides the *Ordinary Gloss* with the *Postilla's* of *Nicholas de Lyra*, and the Additions of *Paulus Burgensis*. As to more Modern Authors, their principal Commentaries on Holy Scripture are compriz'd in the following Collections, to which recourse may be had, *viz.* the *Biblia Magna*, the *Grand Criticks*, and the *Abridgment* thereof; with the help of which three Books, by comparing the different Explications therein of the Text, and

and choosing the most natural of them, we may arrive at a thorough knowledge of Holy Scripture. It were to be wish'd, that to shorten this Work, some judicious Pen wou'd write down short Notes, that shou'd comprehend, in few Words, and without repetition, all that's contain'd in these three Works: This indeed is what Father *Calmet* has undertaken and made some progress in, in his excellent Commentaries upon the whole Bible; but as it is good to attain this knowledge of Holy Scripture by our own Labour and Industry, so it is necessary to read, or at least to consult these three Collections.

It will be proper also to read some of the best Commentators upon the particular Books of Holy Scriptures, as *S. Jerom's* Commentaries, for instance, and *Hebrew Questions*; the Commentaries of *Steuchus* of *Eugubio*, of *Oleaster*, of *Bonfrerius* and *Jansenius*, all upon the *Pentateuch*; *Pererius* upon *Genesis*, and *Lorinus* upon *Leviticus* and *Deuteronomy*; upon *Josbua*, *Masius* and *Serrarius*; upon the Book of *Judges*, *Arias Montanus*, *Serrarius* and *Bonfrerius*; upon *Ruth*, *Bonfrerius*, *Quinquarhoreus* and *Carpsovius*; *Serrarius* and *Sanctius* upon the Books of the *Kings* and *Chronicles*; *Gaspard Sanctius* upon the Books of *Esdra*, *Nehemiah*, and *Tobit*; *Frederick Nausea*, *Serrarius* and *Fabian* also upon the last; upon *Judith*, *Serrarius*, *Sanctius* and *la Cerda*, with Father *Montfaucon's* Defence of that History;

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History; upon *Ester*, *Serrarius*, *Feuardentius*, *Sanctius* and *Cuperus*; upon *Job*, *Stenichus* of *Eugubio*, *Ferus*, *Titlemanus*, *Mercurius*, *Corderius*, *Coducius*, *Cocceius* and *Spanhemius*; *Agellius*, *Jansenius* of *Ghent*, *Genebrardus*, *Folengius*, *Bellarmino*, *Maldonat*; and particularly *De Muis* upon the *Psalms*, with the *Commentary* of *David Kimchi*; to which also may be added, the *Notes* of *Ferrand*, *Mr. de Meaux*, and *Mr. Du Pin*; upon the *Proverbs*, the *Notes* of *Jansenius* of *Ypres*, with the *Commentaries* of *Arboreus*, *Agellius* and *Maldonatus*; upon *Ecclesiastes*, *Oecumenius*, *Ferus*, *Mercurius*, *Arboreus*, *Titlemanus*, *Maldonatus*, *Lorinus*, and *Jansenius* of *Ypres*; upon the *Canticles*, *Agellius*, *Aretius*, *Genebrardus*, *Gaspard*, *Sanctius*, *Libertus Fromondus*, *Ludovicus Legionensis*, *Maldonat* and *Mr. de Meaux*; upon the *Books* of *Wisdom*, *Jansenius* of *Ghent*, and *Jansenius* of *Ypres*; the first also upon the *Book* of *Ecclesiasticus*, and *Hoeschelius's* *Notes* upon the same; upon the *Prophets*, *Forerius* and *Maldonatus*; upon *Isaiab*, *Leo de Castro* and *Jerom Oleaster*; upon *Jeremiah*, *Ferus*, *Christiophle à Castro*, *Peter Martyr* and *Cocceius*; upon *Ezechiel*, *Villalpandus*, *Sanctius* and *Vitranga*; upon *Daniel*, *Jacobus Faber Stapulensis*, *Pererius*, *Arias Montanus*, *Anstlin*, *Varenius* and *Calovius*; upon the *Seventy Weeks*, *Daniel*, *Helvicus*, *Angelocrator*, *Martinus Geirenius*, *Joseph Mede*, and *Dr. Allix*; upon the *Twelve Minor*

Minor Prophets, *Catharinus*, *Arias Montanus*, *Mercerus*, *Forerius*, *Peter Martyr* and *de Veil*, upon the Books of the *Maccabees*, *Serrarius*, *Strigelius*, and *Albertus Gentilis*. Upon the whole *New Testament*, *Jacobus Faber*, *Stapulensis*, *Arias Montanus*, *Gagneus*, *Henry Holden*, *Calovius*, *J. Capellus* and *Heinsius*: Upon the *Evangelists*, *Claudius*, *Guillandus*, *Hentenius*, *Titlemanus*, *Forerius*, *Maldonatus* and *Jansenius* of *Ypres*; *Evangelical Doubts* by *Spanheim*; *Lightfoot's Hora Hebraica*; the *Dissertations* of *Vossius*; the *Harmony* of *Jansenius* of *Ghent*, of *Mr. Arnauld*, and of *Father Lami*, with *Notes*, and *Charles Maria de Veil*, upon *S. Matthew*; upon the *Acts*, *Lorinus*, *Benedictus*, *Pererius*, *Balthasar Mentzerus*, *Georgius Calixtus*, *Ludovicus de Dieu*, and *Carolus Maria de Veil*; upon all the *Epistles*, *Œcumenius*, *Jansenius* of *Ghent*, *Sasbouth* and *Estius*; upon *S. Paul's Epistle* to the *Romans*, *Ludovicus de Dieu*; and upon that to the *Hebrews*, *Pena*; upon the *Apocalypse*, *Pererius*, *Vega*, *Ribera*, *Mr. de Meaux*, and *Mr. du Pin*, whose *Work* contains a *Simple and Literal Explication* of it, with curious *Dissertations* upon various *Subjects*; not to mention many other *Authors* that have explain'd several difficult *Passages* of *Holy Scripture*; as, amongst others, *Estius*, *Anthony Lebrixa*, *Moncenus*, *la Cerda*, *Martin del Rio*, *Simeon de Muis*, *Cornelius Bertran*, *Sixtinus Amama*, *David le Clerc*, *Andrew Fuller*, *John Robinson*, *John Doughty*, *Joseph Mede*;

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Mede, and Lightfoot, with such also as have writ particular Treatises upon divers Points, as *Nicholas de Lyra*, *Paulus Burgensis*, *Sennerius*, *Walter*, *Drusius*, *Ludovicus*, *Capellus*, *Herpenius*, *Gataker* and *Hacksplan*; upon the Divine Names, the *Dissertations* of *Father Calmet* before the Books of Holy Scripture, where they are very well treated of; and many other particular Treatises, a Catalogue of which shall be given in the Table of Questions disposed in order of Study.

C H A P. XIV.

Of the Books to be read in the Study of Tradition.

TO acquire a thorough knowledge of Tradition, the best Method is to read the Works of the Fathers downwards from one Century to another, together with the *Acts* and *Canons of Councils*, and *Ecclesiastical Historians*. But before we enter upon this, we ought, as has been observ'd, to have a general Idea of *Ecclesiastical History*, and the *Fathers*, which may be got by reading some Abridgments thereof, and Critical Works, as the *Bibliothèque*, for instance, of *Ecclesiastical Authors*, the *Abridgment of Ecclesiastical History*, *Mr. Fleury's History*, the *Rationarum Temporum* of *Petavius*, and the *Historia Literaria*

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varia of Dr. Cave. When this is done, we ought to begin with reading the Original and Genuine Works of the Fathers of the three first Centuries, which we should do with all possible exactness, and pass over none of them, seeing they are but few in Number, unless the *Commentaries* and *Homilies* of Origen, which it will suffice to give a cursory Reading. Some of those Fathers ought to be read again and again; to make ourselves, if possible, so much Masters of them, as to have them all *ad unguem*; as the two *Apologies* of S. *Justin Martyr*; the Works of S. *Irenæus*; some Treatises of *Tertullian*, as his *Apologétique*, his Books *de prescriptione Hæreticorum*, *de Penitentia*, *de Baptisma*, and *de Oratione*; the *Octavius* of *Minucius Felix*, and the *Letters* and *Works* of S. *Cyprian*.

We ought to begin the fourth Century with the *Ecclesiastical History* of *Eusebius*, and the *Notes* of the learned *Valesius* upon it, which Book we cannot read with too much attention and exactness: We may then proceed to his other Works, as his *Evangelical Preparation* and *Demonstration*, &c. and to the *Institutions* of *Lactantius*: We should next apply ourselves close to the Works of S. *Athanasius*; the *Fragments* of S. *Hilary*, with the *Preface* of Mr. *le Fevre*; his Works against *Constantius*, and his Treatise of *Synods*, together with the *Letters* of S. *Basil*: It will be proper also to read with these so much of the *Historians*, *Socrates*,

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crates, Sozomen, Theodorit and Philostorgius, as have relation to these Ages, and then to continue them in order of time; nor must we here forget those Treatises of *Heresies* by S. Epiphanius and Philaster. With regard to the Discipline of this Age, the *Canons* of Councils are proper to be studied; to which may be added, the *Letters* of S. Pacien; several of S. Basil's, and the Treatises of S. Ambrose: As to the *Morality* of it, S. Basil's and S. Gregory Nazianzen's *Sermons*, with the *Commentaries* of S. Ambrose, are some of our best Instructors. The Works of S. Chrysostom are also proper for such as are engaged in the study of *Morality*; but forasmuch as it is not necessary to prosecute this Study in the Method of those we are treating of, those Works, with others of the same Nature, may be read at other times, without breaking the Chain of History. The *Life* of S. Chrysostom by Palladius; the *Letters* of S. Jerom, and his *Apologies*; the *Ecclesiastical History* of Rufinus, together with his Book of *Invectives*, and his *Apology*, ought all to be diligently read; as also the Works of Optatus Milevianus, with the *History* of the Donatists, published in the last Edition of them. S. Justin's *Letters* deserve to be read over and over again, as also his other Treatises contain'd in the first and second Volume of his Works, with Application and Attention; but above all, his Writings against Hereticks, especially

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especially those against the *Manichees*, the *Donatists* and *Pelagians* ought diligently to be Studied: The History of the *Pelagians* shou'd also be read at the same time, as it is writ by *Vossius*, *Usher*, Father *Noris*, the *Benedictines*, and in the Letters of the *African Councils*. To this should succeed, for the fifth Century, the History of the *Nestorians*, which may be learn'd from the Historians abovemention'd; the *Acts* of the Council of *Ephesus*; the Works of *Marius Mercator*, of *Eutherius Tyanensis*; and from the Writings of S. *Cyril* and *Theodorit*: Nor should we omit in this Century the Works of *Synesius*, and the Letters of S. *Isidore*, seeing they contain many useful Observations. 'Tis needless to be remind'd of the Letters of S. *Leo*, and the Works of S. *Prosper*, they being Authors so well known. The History of the *Persecution* of the *Vandals* in the last Edition of *Victor Uticensis*, with their History and Notes by Dom. *Thierry Ruinart*, are by no means to be dispens'd with. Nor should we neglect the *Ecclesiastical History* of *Sulpitius Severus*; the Letters of S. *Paulinus*; the Treatises of S. *Eucherius*; the Books of *Salvianus*; a Treatise of the Soul by *Claudianus Mamertus*; the Books of *Fauslus*; the Letters of *Sidonius Apollinaris*; the Works of *Vigilius of Tapsus*; *Gennedius's* Treatises of *Ecclesiastical Writers* and *Doctrines*; a final Treatise of *Julianus Pomerus's*, with another of *Vincentius Liricensis* against *Heresies*; to

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say nothing of the *Acts* of the Council of Chalcedon, and of the *Canons* of Councils, and *Letters* of Popes, which are suppos'd always to be read in course with other Authors. Altho' the sixth Century be not so productive of celebrated Authors, yet can we not pass by the *Letters* of *Avitus* and *Ennodius*; the Works of *S. Fulgentius*; the *Institution* of *Divine Letters* by *Cassiodorus*; a Treatise of *Señs* by *Leontius*; *Gregory* of *Tours's History*; and the *Scala Paradisi* of *J. Climachus*. The Works of *S. Gregory* the Great, are excellent for *Morality*, but in our Historical Progress it is sufficient to read only his *Letters*. When we have gone thro' the Authors and Historians of the first six Centuries, in their Originals, it will be by no means improper to resume the History from the beginning, by reading the *Ecclesiastical History* of *Baronius*, and other Authors, that have treated thereof, whether in whole, or in part. The *Lives* of the *Holy Fathers*, by *Mr. Hermant*; the *Memoirs* of *Mr. Tillemont*, and the *Critical Works* of *Pagi* will be also of singular benefit in this Review. For the History of the following Ages, it will be proper to read the *Annals* of *Baronius*, and other Authors, so far as they relate to each particular Century, even before we read the Authors of those Ages. In the seventh Century we shall not find a great Number of Authors that deserve our reading; some Treatises of *Isidore* of *Sevil* excepted, as also

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the *Life* and *Acts* of *S. Maximus* ; the *Forms* of *Marculfus* ; the Works of *Ildefonsus* of *Toledo*, which are the most that are worth our notice. In the eighth Century, *Paulus Diaconus's History*; the *Capitularies* of *Charlemain*; the Works of *Alcuinus* and *Paulinus Aquileiensis* against *Elipandus*, are the most considerable amongst the Western Writers; and the Works of *S. John Damascen* of the Eastern. The ninth Century again produces not a few in the East and West together, that well deserve our perusal; as *Nicephorus*, Patriarch of *Constantinople*; *Theodorus Studites*, and *Photius*, in the East; and in the West the two *Amalarii*; *Leidradus*; *Dungalus*; *Jonas* of *Orleans*; *Agobardus*; *Rabanus*; *Walafridus Strabo*; *Amulo Lugdunensis*; *Hincmarus*; *Paschasius Radbertus*; *Ratramnus*; *Prudentius*; *Florus*; *Lupus Servatus*; *Remigius Antissiodorensis*; *Aimoinus*; *Auxilius*; *Regino Prumiensis*, &c. As to the Writings of this Time, upon *Grace* and *Predestination*, for and against *Gottescalcus*, they are all to be met with in the Collection of the President *Mauguinus*. The tenth Century affords not many Authors of Note; nevertheless there are some not to be despis'd, as *Ratherius*; *Atto*; *Flodoardus*; *Luiptrandus*, and others. In the eleventh is *S. Fulbertus*; as also the Dispute between *Berengarius* of the West, and *Cerularius* of the East, with the Writings on both Sides; the Works of *Lanfrancus*, *Guitmundus*,

Petrus

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Petrus Damiani, S. Anselm, &c. In the Twelfth, School Divinity began to appear; some of the Authors of this Age nevertheless still preserv'd the taste of Antiquity, as *Gaufridus, Stephanus Tornacensis, Peter Abelard, Peter the Venerable, and S. Bernard*, the last of the Fathers, whose Letters and Treatises ought by no means to be omitted: Nor shou'd the Works of *Rupertus Tuitiensis, of Robert Pul-*
lus, of Richard and Hugo de Sancto Victore, be neglected, by those that Study the Dogma's of Religion. The thirteenth Century affords us little or nothing worth our Notice, besides the Works of *S. Bonaventura, and S. Thomas Aquinas*, which ought to be read of all Divines. The fourteenth supplies us with variety of Historical Matters, as for instance, the Difference of *Philip the Fair* with *Pope Boniface VIII.* the Condemnation of the *Knights-Templars*; the Schism of the *Popes* of *Rome* and *Avignon*; and, in the East, the Differences that arose between the *Barlaamitæ* and the *Palamitæ*; of all which, those Authors that have left us an Account, and the Historians of the *Councils of Constance, Basil and Florence*, take in also the greatest part of the following Century: In this, however, there are some very valuable Authors; amongst others, *Peter Daillée, Gerson, Clemangis and Waldensis*; all whose Works ought carefully to be read. The sixteenth Century is again an Age of Fertility, and affords a great many

excellent Authors, who deserve well our greatest Application; as *Reuchlinus*, *Jacobus Almainus*, *Erasmus*, *Sir Thomas Moor*, *Clichthoue*, *Eckius*, *Catharinus*, *Fr. Victoria*, *Melchior Canus*, *Arboreus*, *Cassander*, *Pamelius*, *Espenceus*, and many others, who by their learned Works have enrich'd this Age, and greatly contributed to our advancement in Ecclesiastical Knowledge. The seventeenth Century is an inexhaustible Sea, and a whole Life is scarce sufficient to read over all the Books this Age has produc'd: 'Tis true indeed, that those Works have been abridg'd, and the Matter of them digested into order, and thoroughly treated of; so that our Labour is thereby shortned, and we need but consult those Abridgments to make ourselves Masters of the whole. And thus we are under no necessity of reading successively the Authors either of this or the preceding Age, it being sufficient, when we study any particular Question, to have recourse to such as have best treated of it; and this is what I propose to Point out upon every distinct Head.

C H A P. XV.

Of the Study of Theology, in all its Branches.

BEfore we enter upon a general Study of this sacred Science, we ought to be acquainted with the Principles and Foundations upon which it is establish'd, the Rules that ought to be follow'd, the Places from whence the Proofs and Arguments, that are truly Theological, ought to be taken, and the Method in which Questions of this Nature shou'd be treated of; and this is what may be learn'd from the Treatises of *S. Austin*, *de Utilitate credendi*; the Commonitory of *Vincentius Lirinensis*; in some Works of *Gerson's*; in a Treatise of the *Study of Theology*, by *Clemangis*; in the *Method of True Theology*, by *Erasmus*; in a Treatise of *Learned Ignorance*, by *Nicholas de Cusa*; in another of *Theological Places*, by *Melchior Canus*; in a Work upon *Theological Studies*, by *Hyperius*, copied by *Villavicentio*; in *Davenport's System of Faith*; in *Henry Holden's Analysis*; in a Treatise of *Monastic Studies*, by *Father Mabillon*; in another of the *Christian and Orthodox Doctrine*,

and in the *Indiculum of Theological Education*, by *Joseph Maria Thomafius*.

Our next application shou'd be to such Authors as have treated of the principal Doctrines of Religion in general: Amongst the Works of Antiquity of this sort, are *Origen's Book of Principles*; the *Catecheses of S. Cyril of Jerusalem*; the *Exposition of the Creed*, by *Ruffinus*; *S. Austin's Treatise of the True Religion*; the *Manuale ex Laurentio*; the *Explication of the Creed*, and a *Treatise of Ecclesiastical Doctrines* by *Gennadius*. Amongst those of middle Ages, are the *Origines of Isidore*; a *Treatise of the Orthodox Faith*, by *John Damascen*; the Works of *S. Anselm*; of *Richard* and *Hugo de Sancto Victore*, and the *Master of the Sentences*. Lastly, Some of the best Authors and Works of this kind amongst the Moderns, are *Eftius*; the *Theological Doctrines of Petavius* and *Father Thomassin*, and the *Theologies of Messieurs Feu, Du Hamel, and Herminier*. But they that would go to the bottom of School Divinity, should first read the earliest Schoolmen; as *Robert Pullus*; *Alexander de Hales*; *Albert the Great*; *S. Thomas*; *Scot*; *Ockam*; and *Durandus de S. Pertiano*; and then pick out some of the most celebrated of each School, where every different Opinion may be learn'd.

Altho' Catholick Divines are not obliged to embrace the Doctrine of Protestants, yet

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is it of use to 'em to consult the chief of their Theological Writings; for with regard to such Doctrines as are receiv'd of both, great Advantage may be drawn from their Works; and with respect to such as they differ in, it is of service to know them, and the Principles on which they are founded, in order to be able to confute them: To this End, it will be proper to peruse the *Theological Places* of Melancton, and John Gerhard; the *Ausburg Confession and Apology*; the *Interim*; Calvin's *Institutions*; the *Institutions* of John Forbesius, and those of Simon Episcopius, which, by the way, are a little dangerous, and therefore to be read only by the Judicious.

C H A P. XVI.

Of the Books proper to be read upon the Holy Trinity, the Incarnation, Angels, Saints, and Images.

WHEN we come to a particular Study of the several Parts of Divinity, we shall have nothing to consult upon the Divine Attributes but the general Theological Treatises. With regard to the *Trinity*, it is however

ever suppos'd, that we are already acquainted with the Writings of the ancient Fathers against the *Sabellians*, *Arians*, &c. such as *Tertullian's* Treatise *Adversus Praxeam*; that of *Novatian's* upon the *Trinity*; the Books of *Eusebius* against *Marcellus* of *Ancyra*; the *Dogmatical* Works of *S. Athanasius*; *S. Hilary's* twelve Books of the *Trinity*; the Writings of *Victorinus* and *Phebadius*; *Didymus's* Treatise of the Divinity of the *Holy Spirit*; the Works of *S. Basil* and *S. Gregory Nyssen* against *Eunomius*; several Discourses of *S. Gregory Nazianzen's*; *S. Austin's* Books upon the *Trinity*, and his Treatise against *Maximinus*, an *Arian* Bishop; the Treatises of *Fulgentius*, of *Vigilius* of *Tapsus*, and of *S. Maximus* upon the *Trinity*.

After we have drawn our Orthodoxy from these Sources, and have learn'd from the Schoolmen the Method of Talking and Reasoning upon this Mystery, we should then consult those Authors that have defended it against the Modern *Anti-Trinitarians*, and have prov'd against them the Equality and Consubstantiality of the Three Persons, the Divinity of the Son and Holy Spirit, and answer'd the Objections brought against this sacred Mystery; as *Petavius*, in his second Volume of *Theological Doctrines*; *John Hoornbeck*, in his Treatise against the *Socinians*; the *Disputations* of *Josbua de la Place*; *Bull's* *Defensio Fidei Nicanae*; the *Advertisements* of

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of Mr. *de Meaux*; Mr. *De Cordemoi*'s Book upon the same Subject; and *Abbadie*'s Treatise of the *Divinity of Jesus Christ*. They that have the curiosity to read Abbot *Faidit*'s *New System*, let them also consult the Refutation of it by Father *Hugo*, and his Reply to the other's Answer. As to the Question of the *Holy Spirit's Procession* from the Father and the Son, let them read the History of that Controversy by *Petrus Pithæus*; the *Acts* of the *Council of Florence*; *Sguropulus*'s History; the *Greek Treatises* that *Allatius* has furnish'd us with. With regard to that Expression of *Trina Deitas*, let the Treatises of *Gothescalcus* and *Hincmarus* be look'd into: And to that other, if it may be said, *That one Person of the Trinity suffer'd*, let the Letter of the *Scythian Monks* be consulted, with the Answer of the *African Bishops*; the Writings of *John Maxentius*; the *Dissertation* of Father *Noris* upon this Controversy, and his *Apology* for the *Monks of Scythia*.

Upon the *Mystery of the Incarnation*, let the Works of the Ancients be first consulted; as *Tertullian de Carina Christi*; *S. Athanasius*'s Treatises of this Question, and his Letters to *Epiſtetus* and *Adelphius*; the forty sixth Discourse of *S. Gregory Nazianzen*, and his two Letters to *Cledonius*; *S. Gregory Nyssen*'s two Treatises against *Apollinarius*; *S. Chrysostom*'s Letter to *Cæsarius*; seven Books of *Cassian*'s upon the *Incarnation*; the Works of *S. Cyril* and

and *Theodorit* ; the *Acts* of the *Councils* of *Ephesus* and *Chalcedon* ; a Collection of Letters made by *Lupus* ; five Books of *Vigilius* of *Tapsus* against *Eutyches* ; *Gelasius's* Treatise against *Eutiches* and *Nestorius* ; *S. Leo's* Letters to *Flavius* ; the *Anathema's* of the *Fifth Council* ; the *Definitions* of the *Sixth* ; *Facundus* ; the Works of *Leontius* and *S. Maximus*. Upon the Question of two *Wills*, the *Acts* and *Definitions* of *Councils*, and the Letters of *Popes*. Upon that of the *Natural Filiation* of *Jesus Christ*, the Works of *Alcuinus*, of *Etherius*, of *Paulinus* of *Aquila*, and of *Agobardus* against *Felix* and *Elipandus*, together with the *Definition* of the *Council* of *Francfort*, and some Writings of *Photius* upon the *Wills* and *Incar-nation* of *Jesus Christ*. Let some Treatise also of one of the *Schoolmen* upon the *In-carnation* be read, together with the *Dogma-tical* Works of *Petavius*, and *Father Thomas-sin* upon the same Subject. Upon the *Satis-faction* of *Jesus Christ*, besides the last men-tion'd Work of *Petavius*, let *S. Bernard's* Letter to *Pope Innocent II.* against *Father Abelard* be read ; the Treatise of *John Maria Capella* ; as also those of *Grotius* and *Tarnovius*, of *Velnusius* and *Turretinus* against the *Socinians*. It is not necessary to enquire much into the Question of *Christ's Ubiquity* or *Corporal Presence* in all Places, it being now almost every where exploded. As to *Angels*, there is very little found on that Subject,

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Subject, besides what is contain'd in *Theological Abridgments*, which is sufficient for our information.

Upon the Question of the *Resurrection* of the *Body*, let the following Works be inspected, (*viz.*) The Treatises of *Athenogaras* and *Tertullian*; of S. *Gregory Nyssen*, S. *Ambrose*, and S. *Chrysostom*; the Discourse of *Anastasiu Sinaita*, and the Dialogue of *Aeneas Gazæus*: After these, it will not be amiss to consult the Writings of Divines, and other Treatises of the *Resurrection*, by *George Calixtus*, *Abraham Calovius*, *John Daut*, *John Gerson*, and *Henry Hottinger*. As to the Questions of *Anti-Christ*, and the *Last Judgment*, we ought by no means to dive too deep into them: We may nevertheless look into *Jerom Maggi's* Treatise of the *Conflagration* and *Last Judgment*; *Thomas Malvenda's* Works upon *Anti-Christ*, together with a Treatise of *Grotius's de Anti-Christo*. The Treatises against the *Socinians*, are also proper to be consulted upon the Question of the *Eternal Punishments* of the *Damned*. Upon that of *Purgatory*, the *Controversial Writers* are our best Instructors, and, among others, *Belarmine*, *Bartholomew Valverde*, *Allatius de Consensu utriusque Eccles.* and the Writings of *Father le Quien* upon S. *John Damascen*, and of *Mr. Du Pin* upon the *Apocalypse*. Upon the *Worship* and *Invocation* of *Saints*, let *Garretius's* Collection of Passages from the *Fathers* be

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be consulted; the Treatise of *Joannes Hesselius*, with those of *Nicholas le Fevre* and *Davenport*, upon this Subject, and the *Worship of Images*; Father *Mabillon's* Book upon the *Worship of Unknown Saints*; Mr. *de Launoi* upon the Care of the Church to retrench false Relicks and Offices: There are also many ancient Authors that have amply treated of the *Worship of Images*; as *S. Epiphanius* in his Letter to *John of Jerusalem*; *S. John Damascen* and *Theodore Studites*: But for more particular Instruction herein, let the *Acts* of the Councils of *Constantinople* and *Nice*; the second of *Francfort* and *Paris*; the *Caroline Books*; the Treatises of *Claudius Taurinensis*, of *Dungalus*, of *Jonas Bishop of Orleans* and *Agobardus* be look'd into: This Matter has also been amply treated of by *Contraversists*, and, amongst others, by *Catharinus*; *Alanus Copus*; *Sanderus*; *Gretzerus* and *Bartholomew Valverde*; and in a Book of Mr. *Daillée's* on this Subject, there is contain'd most of what the Ancients have said. Upon *Mary's Perpetual Virginity*, the following Writers may be consulted, as *S. Ambrose* in his Treatise, entitl'd, *De Virginis institutione ad Eusebium*, together with his fourth Letter; *Siricius's* Letter against *Bonosius* and *Jovinian*; *S. Jerom* and *S. Epiphanius* in their Writings against *Helvidius* and *Jovinian*, with the Works of the last against the *Collirydiani* and *Antidico-Mariani*; *S. Chrysostom* of *Virginity*;

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Divinity; Ildesonsus of Toledo's Treatise upon this Subject, with those of Paschasius Radbertus and Ratram. There's an infinite Number of Books upon the Conception of the Blessed Virgin, which wou'd be lost time to read; nor is it necessary to see more than S. Bernard's Letter to the Canons of Lyons; Peter Daillée's Treatise against Monteson; the Censures of the Faculty of Divinity of Paris upon the Conception; Cajetan's Treatise of the immaculate Conception; that of Bandel against the Decrees of the Councils of Basil and Trent, together with what Historians have said upon it; a Chapter of Richerius's in his History of the Councils; Maldonat's Letters, and the Prescriptions of Mr. de Launoi. Upon the Assumption of the Blessed Virgin, there are, on one side, the Treatises of Mr. Joli and Mr. de Launoi, and, on the other, those of Messieurs Lavocat and Gaudin, who have exhausted the Subject. There are also a few more which ought not to be omitted, such are the Salutary Admonitions of the Virgin to her indiscreet Devotees; the Pastoral Letter of Mr. de Tournai, and the Treatise of Devotion to the Virgin, by Mr. Baillet.

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CHAP. XVII.

Of the Study of Controversy.

IN that Branch of Theological Studies which regards the Doctrines of the Church, we can apply ourselves to nothing better, as has been observ'd already, than to the Works that have been writ against Hereticks, as, upon the *Mystery* of the *Trinity*, for instance, to the Writings of Ancients and Moderns against the *Arians*: Upon the *Incarnation*, those against the *Nestorians* and *Eutychians*, *Acephales*, *Monothelites* and *Severians*: Upon *Grace*, those against the *Pelagians* and *Semi-Pelagians*: Upon the *Sacraments*, those against the *Vaudois* and *Protestants*, and the same also for other Points of Controversy. It will be proper, however, to spend some Time in reading those Authors that have writ against Heresies in general, or against several particular Hereticks; as the five Books of *S. Irenæus* against *Heresies*; *S. Epiphanius*, *S. Austin*, *Theodorit*, and *Honorius* of *Autun* against the *Heresies* of *Philafter*; the *Doctrinale Antiquit. Fidei Chr. Relig.* by *Waldensis*; *Alphonfus de Castro's* Treatise against *Heresies*, and the Catalogue of *Hereticks*, by *Gabriel Prateolus*; nor should we omit the Writers against the *Vaudois* and *Albigenses*, &c. as *S. Bernard*; *Peter the Venerable*;

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nerable; Herbert; Enervin; Ecbertus; Eberhardus of Bethune; Ermengaude; Bernard, Abbot of Foucalt; Picdorf; Alanus of Lisle; Peter of Vaucernai; Lucas Tudensis; Reinecius Sachonus; Claudius Seysselius; and, in short, some of the Treatises of general Controversy with the Protestants, which, by the way, ought to be pick'd out of the Crowd, it being in vain to think of reading all the Volumes of this kind that have been writ. I shall here point out such as I think more particularly deserve our perusal, viz. The Works of Eckius and Cochläus; some of Erasmus's Works against the Lutherans; Thomas Waldensis; Lindanus's Panopl. Evangel. some Treatises of Baius against Marnix; the Catholic Treasure of Josse Coccius; the Works of Cardinal Perron; the Controversies of Belarmin; the Alexipharmacum; the Sponge of Jansenius Bishop of Ypres against Voetius; the Controversies of Messieurs of Walembourg; the Prejudices; the Treatise of the Unity of the Church, and the pretended Reform'd concin'd of Schism, by Mr. Nicole; the Variations of Mr. de Meaux; the Apology for the Catholics, and the Remarks of Mr. Arnauld upon a Letter of Sponius's, as also the Infallibility of the Church in all its Points by Mr. Langavin. It is of use also to read some of the Controversial Works of the Lutherans and Sacramentarians; but then we are not to rest here: Nor should we omit those Works that

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were design'd to procure a *Reunion* and Peace; as the *Consultation* of *Cassander*, and his Treatise of the *Duty* of a *Pious Man*; *Grotius's* Notes upon this *Consultation*, with all his Writings to defend them against *Rivet*, and particularly his *Votum pro pace*; the Treatise of *Matthias Bredembachius* upon the means of composing the Differences of the Church: the *Vicinity* of the two Religions, by Mr. *du Belley*; *Veron's Method*; Mr. *le Fevre's* *Invincible Motives*; the *Exposition* of Faith, by Mr. *de Meaux*; *Reflections* upon the different Religions, by Mr. *Pelisson*, and some others.

C H A P. XVIII.

Of the Study of the Questions of Grace, Free-Will, and Predestination.

There has been so many Volumes written upon the Disputes of *Grace*, *Predestination* and *Free-Will*, notwithstanding the difficulty of those Subjects, that it wou'd be an endless Task to go thro' them all. Let it suffice therefore to point out a few of the best of those Writings. Besides the Writings of Divines in their *Theological Summaries* upon the Question of *Original Sin*, we may also consult the particular

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particular Treatises of *Otho of Cambray*, *Maldonat* and *Bains* upon the same ; and if we have the curiosity to know the extravagant Whimfies of some particular Writers on this Subject, we need not read the Treatises of *Agrippa*, *Zuinglius*, *Stephanus Curcellæus*, *Modrevius*, *Quistorpius*, and *Whitaker*, and we shall be abundantly satisfied : We may also read the Disputes the Lutherans have had amongst themselves upon this Head.

S. Austin and his Disciples, *S. Prosper* and *S. Fulgentius*, with the Author of the *Calling of the Gentiles*, are the principal Writers upon the Question of *Grace*, and whose Works ought therefore not to be omitted. To these we should also add the Writings of *Marius Mercator*, and the Treatise of *Paul Orosius* upon *Free-Will* ; together with some Letters of *S. Leo*, and the *Definitions of Councils* against *Pelagius* ; not omitting the Histories of the *Pelagian Heresy*, by *Vossius* and Cardinal *Noris*. To know the Sentiment of the *Semi-Pelagians*, we should read the Conferences of *Cassian*, and the Works of *Faustus de Riez*. As to the Dispute of the ninth Century, the Works of *Hincmarus*, *Annulo*, and *Lupus Seruatius*, with the Collection of the *President Mauguinus* will be sufficient, especially if we add thereto what Father *Sirmond*, *Cellotius*, and some others, have writ upon the *Predestinarian Heresy*. Amongst the Works of the earliest Divines that have handled the Que-

tions of *Predestination*, *Grace* and *Free-Will*, there is none more considerable than that of *Thomas Braduardinus*. The Writers upon *Free-Will*, that liv'd in *Luther's* Time, may afterwards be read, as *Laurentius Valla*, *Hofstratus*, *Erasmus*, *Jerom Hangeſt* and *Dricco*, *Piggius*, *Catharinus*, and *Sadoletus*, in his Commentary upon the Epistle to the *Romans*; whose Principles, altho' they were opposite to *S. Austin's*, in Matters of *Predestination* and *Grace*, yet should they not for that Reason be omitted: *Dominicus à Soto*, in his Treatise of *Nature* and *Grace*, has taken a quite different Rout: *Espencæus*, *Sanderus*, *Maldonatus*, *Nobilius*, *Christopher Chefontaine*; *Claudius de Saintes* and *Cochlaeus*, apply'd themselves particularly to the Refutation of the Errors of Innovators. *Joannes Heffelius*, *Baius*, *Fromondus*, and the *Faculties* of *Lovain* and *Douay*, were the first that gave occasion to the Disputes that were afterwards manag'd with so much warmth between the *Thomists*, and the Defenders of the Doctrine of *Molina*, and since between *Jansenius* and his Followers, and other Divines. I purposely omit the mention of these Writers, they are so very numerous, and only observe, that Divines ought not wholly to spend their Time and Study in Questions of this kind, as some have done, but inform themselves well of the History of these Disputes, and be content with reading the most considerable Writers

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on both Sides the Question. It is much the same in the Disputes between the *Gommarists* and *Arminians*, all which being abundantly too tedious, it will suffice to choose out some of the ablest of each Party for our Consultation, together with the *Definitions* of the Assembly of *Dordrecht*; the Treatise of *universal Grace* by *Daillée*, and the *Theses* of Mr. *le Blanc*. Upon the Questions of *Justification*, and the *Merit* of good Works, the best Treatises of the Ancient *Controversists*, are those of *Cajetan*, *Catharinus*, and *Contarenus*, *Sanlerus*, *Maldonatus*, *Cunerus Petri*, *Vega*, *Baïus*, *John Lens* and *Stapleton*; and of later Writers, the most useful are Mr. *Arnauld's* *Overthrow of Christian Morality*, from the *Calvinistical Doctrine of Justification*; with the Writings in Defence of that Work. We may nevertheless consult upon this Subject the Writings of the *Lutherans* and *Calvinists*, and particularly those of *Osiander* and *Illyricus*, of *Vigandus*, *Kortboltus*, *Liserus*, *Calixtus*, *Theodore Beza*, *Amyraldus*, *Paræus*, *Hospinian*, *Forbesius*, the *Theses* of *le Blanc*, and some later Authors that have reply'd to Mr. *Arnauld*.

C H A P. XIX.

Of a general and particular Study of the Sacraments.

THIS Branch of *Theological Studies*, is by far the most copious and extensive of all others, in that we are oblig'd upon each Particular to recur to the Doctrine and Practice of the Church in its earliest Days; but it is at present pretty much abridg'd, and our Labour shortn'd by the great Number of good Works that are extant, wherein are collected the Sentiments of the Church upon each Head: Of this kind, the following are what chiefly deserve our Notice.

Upon the *Sacraments* in general, and in particular, the second *Apology* of *S. Justin*; the *Catecheses* of *S. Cyril of Jerusalem*; the Treatise of *Sacraments* attributed to *S. Ambrose*, and another of the same Father's de *Initiandis*; the 83th Homily of *S. John Chrysostom*'s upon *S. Matthew*; the *Catecheses* of *S. Gaudentius*; the Authors that have treated in the ninth Century of *Offices* and *Rites*; *Melchior Canus*; *Alamus*; *Bañus*; *Maldonatus*; *Estius*; *Bellarmin*, and Father *Juvenin*; upon the *Intention* of the Minister in the *Sacraments*, and of their *Efficacy*; the Treatises

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of Catharinus; *Vossius's Preface* to the Treatise of *Baptism*, and the Book of *Antonius de Dominis* upon the *Sacraments*.

Upon *Baptism*, *Tertullian's* Treatise; *S. Cyprian's* first Letter to *Donatus*; two Books of *S. Basil's* upon this Head; the thirty first and thirty second Discourse of *S. Gregory Nazianzen*; *S. John Chrysostom's* Homily upon *Baptism*; the Letter of *S. Fulgentius* to *Ferdinandus*, upon the *Baptism* of a Dying *Aethiopian*; the Treatises of the Catholick Divines above-mention'd, in the precedent Article upon *Baptism*; and a particular Treatise upon *Baptism*, by *John Gerard Vossius*, esteem'd both by Catholicks and Protestants. Upon the Questions of the *Baptism* of *Hereticks*, we ought to read the Letters of *S. Cyprian* and *Firmilian*, with the Treatise of the former upon the *Reiteration* of *Heretical Baptism*, amongst his other Works; *S. Austin's* Books of *Baptism*, and his other Treatises against the *Donatists*; the Writings of *Mr. de Launoy*, and of *Father Combefis* upon the *Plenary Council*, which has decided upon the validity of the *Baptism* of *Hereticks*, and the Answer of *Mr. David* to *Mr. de Launoy*: Upon *Infant Baptism*, the Treatises of *Cochleus*, *Bonderius* and *Cassander*, with the *Conferences* of the last against the *Anabaptists*: Upon the *Rites* and *Ceremonies* of *Baptism*, the Treatises of *Amalarius*, *Theodulphus*, *Leidradus*, *Jesse* and *Odilbertus*; the *Ecclesiastical Observations*

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of *Vicecomes*; the Treatises of Mr. *de Launoy* upon the *Solemn Time* for the *Administration of Baptism*, and upon the *Infant Baptism* of the *Jews*; *Daillé's* first Book of *Religious Worship*; a Treatise of the manner of Baptizing amongst the *Æthiopians*, by *Marianus Victorius*: Upon the *State of Infants* that dye Unbaptiz'd, the *Dissertations* of *Cassander*; *Florentius Conrius*; a Treatise of Mr. *Grancelas's* upon *Original Sin*; a *Dissertation* of Mr. *Du Pin's* at the End of his *Analysis* of the *Apocalyps*, together with the *Divines* that have treated of this Question: Upon the *Baptism of Infants* that are born before their Time, and of such as there is Reason to doubt of, the *Dissertation* of *Hieronymus Florentinius*; three more of *Father Hardouin's*, one of them of *Baptism for the Dead*; to which may be added, that of *Spanheim* on the same Subject; the second of *Baptism with Wine*; and the third of *Baptism in the Name of Jesus Christ*.

Upon the *Sacrament of Confirmation*, let the following Works be consulted, viz. The particular Treatises of Mr. *de S. Beuve*, *Morinus*, *Daillé*, *Henry Hammond* and *Luke Holstenius*; to which may be added the Writings of *Petrus Aurelius*, and *Sirmondus*, upon the *Canons of the Council of Orange*; and upon the *Ceremonies* of this *Sacrament*, the *Observations* of *Vicecomes*; three Letters to *Prinsius*,

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Præfatus, by *Basil Ponce* ; and the second Book of *Religious Worship*, by *Daillée*.

Upon the *Sacrament* of the *Eucharist*, there's an infinite Number of Treatises either Controversial, Critical or Pious ; but then they may be abridg'd and reduc'd into a narrower Compass : For when we have read the Disputes of the ninth and eleventh Century upon the *Eucharist*, it will suffice afterwards, with regard to the *Real Presence*, to read the Collection of Testimonies from the Fathers, by *Garetius* ; a Treatise of *Gropper's* upon the *Eucharist*, and those of *Claudius de Saintes*, and *Espencæus* ; *Perron's Eucharist*, with his Explication of some Passages of *S. Austin* ; the Agreement of the Eastern and Western Churches, by *Allatius* ; and the three Volumes of the *Perpetuity* of the *Faith*, by *Mr. Arnauld*, with the continuation thereof by *Renaudotius*. To these may be added, some small Treatises, as that of *Mr. Simon* upon the *Faith* of the *Eastern Church* ; that of the *Sacrament* of the *Altar* by *Father Hardouin* ; and the Posthumous Works of *Mr. de Marca* upon the *Eucharist*. They also that wou'd not be ignorant of the Objections that are brought against the *Real Presence*, let them look into *Albertinus's* Treatise of the *Eucharist* ; of which it has been well observ'd, that if its Proofs were turn'd into Objections, and its Objections into Proofs, it wou'd then be an excellent Performance : Let them also consult,

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consult, for Objections, Mr. *Claude's* Works; Dr. *Smith's* Treatise of the *Doctrine* of the *Greek Church*, and *Abbadie's* *Reflections*; and for a knowledge of the Differences of the *Lutherans* and *Sacramentarians*, the *Sacramentary History* and *Concord* of *Hospinian*.

Upon the *Adoration* of the *Eucharist* in particular, the Books of *Espenceus*, and *Boileau* are very useful: *Larroque's* History of the *Eucharist*, is also an admirable Collection of Passages from Writers of each Century, upon every particular Question that regards the *Eucharist*; and altho' the Author has made but an ill use of them, yet is the Book of good service to such as are able to judge and distinguish: Upon the Question of the *Sacrifice*, *Garetius's* Collection, and one of the Books of *Gropper's* Treatise, together with *Alanus* and *Baius*, are proper: Upon the *Condition* of Jesus Christ in the *Eucharist*, the Letters of *Gentianus Hervetus*, and *Maldonatus*, are worth our reading: Upon the *Words* of *Consecration*, a Treatise of *Christopher Cheffontaine's*, with some other small ones, on this Head may be consulted: Upon the *Nature* of the *Blood* of *Jesus Christ*, in his *Glorified Body*, and in the *Eucharist*, let the *Disquisition* of *Boileau* and Dr. *Alix's* *Dissertation* be read: Upon the Question of *Communion* under one or both kinds, the Treatises of *Gerson*, *Nicholas de Cusa*, *Gropper*, *John Hessels*, *George Cassander*, *Davenport*, *Nibusius*, Mr. *de Meaux* and

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and Mr. *Grancolas*, ought to be read; as also those of *George Calixtus*, *Frederick Mayer*, and *Matthew Larroque*, against *Communion* only in one kind.

With regard to the *Rites* in the Celebration of the *Eucharist*, we ought to consult the Ancients that have treated of Ecclesiastical Offices; the *Liturgies* of *Cassander* and *Pamelius*; the *Observations* of *Vicecomes*; the Treatises of the *Sacrifice* of the *Mafs*, and of the *Communion*, by *Codruc*; the *Observations* of *Albaspinaeus*, Cardinal *Bona*, *De Rebus Liturgicis*; and three Books of his *Gallican Liturgy*; the Preface to the *Ordo Romanus*, by Father *Mabillon*; a Letter upon the Ceremonies of the *Mafs*, and a *Dissertation* upon the Words *Mafs* and *Communion*, by Mr. *de Vert*; with his Treatise also of the *Explication* of the Ceremonies of the *Mafs*; the *Liturgies* of Mr. *Grancolas* and Mr. *Bocquillot*; seven Books of *Dailleée's* upon *Religious Worship*; *Larroque's History*, and some other Treatises: Upon *Private Masses*, *Sanderus*, *Du Tillet*; *Espencæus*, and Mr. *Du Pin's* Treatise of the Celebration of the *Mafs*: Upon the *Exposition* of the *Holy Sacrament*, a Book of Mr. *Thiers*: Upon the *Communion of Persons under the Sentence of Death*, a Book of *Molanus's*: Upon the *Communion* of the *Laity* and *Travellers*, *Albaspinaeus*, and *Marcus Antonius de Dominis*: Upon *frequent Communion*, the Books of Mr. *Arnauld* and *Petavius*, with some other Writings for and against it.

The

The *Sacrament of Penance*, is again a very copious Subject, and has been treated of by many. The Works of the Ancients on this Subject, are those of *Tertullian*, *S. Cyprian*, *S. Ambrose*, *S. Pacien*, *Victor Cartennensis*, and a Number of *Canons of Councils*: The middle Ages also furnish us with *Penitentials*, not a few; and the last with *Divines*, *Controversists*, *Criticks*, and others, that have all treated of this Head: But of all the Writers that have undertaken it, there's none that have succeeded so well as *Morinus*, in his *Historical Commentary on Penance*; a Work that contains almost whatever can be said on the Subject, and ought therefore to be read with Application and Attention: We may nevertheless add to this, a Treatise of *John Hessels* upon the *Abrogation of the Penitential*; the *Observations of Albaspinæus*; *Fillesac's* Treatise of *Penance*; *Father Sirmond's* History of *Publick Penance*; the Tradition of the Church upon it, by *Mr. Arnauld*; a Treatise by *John Dartis*; a Dissertation by *Mr. de Marca*, and the *Truth of publick Penance*, by *Varetius*: But if any one has a mind to see what the Schoolmen have said on this *Sacrament*, let him read the six Lessons of *Melchior Canus* upon it: Upon *Attrition* and *Contrition*, the Treatises of *Cajetan*, *Vivaldus*, *Mr. de Launoi*, *Lupus*, *Mr. Queras*, *Mr. Boileau*, the Bishop of *Castorie*, and *John Schwitter*, are worth our reading: Upon *Confession*

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and *Absolution*, the following Works deserve our Notice, *viz.* fundry Pieces of *Gerson's* and *Cajetan's*; the Treatises of *Erasmus* and *Latomus*, of *Fillesac* and *Davenport*, of *Boileau* and Father *Alexander*, together with that of Father *de S. Martha*, against a Treatise of *Daillé's*: Upon *Satisfaction*, the Treatises of *Publick Penance*, and the Works that were written against *Daillé's* Book of *Satisfaction*, are proper: Upon *Excommunication*, the Treatises of *Gerson*, *Cajetan*, and of the Censures of *Eveillon*, with the *Dissertations* of Mr. *Du Pin*, are useful: Upon *Indulgencies*, the Controversial Writers have amply treated; but the most Doctrinal Treatise on this Subject is that of *Maldonatus*.

Upon the Question of the *Sacrament of Extream Unction*, it is sufficient to consult the Treatises of Messieurs *de Launoi*, *De Sainte Beuve* and *Daillé*, together with Mr. *Draper's Dissertation*, shewing that Curates are the Ordinary Ministers of this *Sacrament*.

Upon the *Sacrament of Holy Orders* and *Rights*, *Morinus* is the first that has thoroughly treated; nor is there occasion to consult any thing besides his *Dissertations*, and the *Rituals* that he has Collected, to be fully instructed in whatever concerns this Subject: It is no Fault, however, to look into the following Works, *viz.* *Thomas Campegius's* Treatise of the *Consecration* of a *Bishop* by *Schismaticks*; another of *Imposition of Hands*, and of the *Terms* made use of in *Ordinations*, by *Usher*; toge-

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together with some Treatises upon the *Distinction of Bishops and Priests*.

The Question of the *Sacrament of Marriage* has been differently manag'd by different sorts of Men; as, for instance, when the ancient Fathers treated of it, it was with regard to Morality; when the Canonists, it was then with a View to the Civil and Ecclesiastical Laws; and when Divines, then with respect to the Nature of it, and to the Power of the Church concerning it. In the rank of the last, may be reckon'd also those that have writ particular Treatises on any Question that concerns it, as *Cajetan* and *Catharin* for their Treatises of *Marriage*, and *Erasmus* for his upon *Divorce*; with many others upon the same Subject, written on occasion of *Henry VIII.* the *Axioms of Robert Cenalis* upon *Divorce*; the *Treatise of the Indissolubility of the Marriage of Hereticks*, by *Thomas Campegius*; the *Treatises of Clandestine Marriages*, by *Espencaeus*, *Thyræus*, and *Turrianus*; a *Dissertation upon Marriage*, by *Mr. de Marca*; the *Treatises of Mr. de Launoi*, *Galesius*, *Gerbais*, and *Mr. Boileau*, touching the *Power of Kings and the Church*, to impede Marriages; and those of *Gentianus Hervetus*, and *Mr. le Merre* upon the *Marriages of Kindred*: In a word, all sorts of Cases that concern Marriage may be found solv'd in the *Conferences* of *Father Semelier*.

CHAP.

C H A P. XX.

Of the Study of Ecclesiastical Discipline.

Ecclesiastical Discipline resembles a great Body, consisting of many Members; and is to be learn'd chiefly in the *Canons of Councils*; *Canonical Letters*; the Writings of the Fathers, and other Authors, that have treated of *Ecclesiastical Offices and Rites*; and, lastly, in general Treatises upon the *Discipline of the Church*, as that of the learned Father Thomassin, which, for the abundant variety of Matter contain'd therein, is justly esteem'd a Work of Value. The Study of the *Canonists* is only proper for such as make it their Profession; it being sufficient for Divines to study the *Body of the Canon Law*, together with some good *Commentary*; the *Pragmatick*; the *Concordate* and *Ecclesiastical Law*, by Van Espen. It is, however convenient, before we are acquainted with these, to read Mr. Fleury's *Instruction in the Ecclesiastical Law*; the *Institution of the Canon Law*, by Lancelot, with Mr. Doujat's *Notes*; and the *Institutes of the Canon Law*, by de Roie. We ought also with Gratian, to read Antonius's *Augustinus's Book, De Emendatione Gratiani*; and if we wou'd be Masters of the *Greek Canon Law*, we ought to make a particular Study of

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of the *Nomo-Canon* of *Photius*; of *Zouaras* and *Balsamon*; together with the Collections of *Justellus* and *Beveridge*, which comprehend whatever is considerable therein: And with regard to the *Canon Law* of the *West*, we ought to consult the *Code* of the *Canon* of the *Church*; that of the *African Churches*; some Books of the *Theodosian Code*, with the Notes of *J. Gothofredus* upon it; the Collections of *Ferrandus*, and of *Dionysius Exiguus*; the *Capitularies* of our *Kings* from the Edition of *Baluzias*, *Regino* and *Burchardus*; the *Panormia* of *Ivo Carnatensis*, and his Letters.

Upon the *Hierarchy* of the *Church*, we shall do well to consult the following Writers, viz. *Hallier*, *Habertus*, *Petavius*, *Cellotius*, *Petrus Aurelius*, *Dartis*; the *Dissertations* of *De Launoi* and *Valesius* upon the sixth *Canon* of the *Council of Nice*; the *Treatise* of the *Origine* of *Patriarchs* and *Primates*, by *Morinus*; the *Censure* of the *Faculty of Theology* of *Paris* against *Vernant*, with the *Proofs*; the *Dissertation* of *Mr. Du Pin* upon the *Patriarchs* and *Hexarchs*: Upon the *Authority* of the *Pope* and *General Councils*, the *Treatises* of *Daillé*, *Gerson*, *Clemangis*, *Almainus*, *Cardinal Cusa*, *Albert Pignus*, *Cardinal Pool*, *Bellarmin*, *Simon Vigor*, *Richerius*, and *Mr. de Launoi*; and upon *Appeals to the Holy See*, the *Treatises* of *Mr. David*, *Mr. Gerbais*, *Mr. Boileau*, and *Father Lupus*, with the *Canonical Judgments* of *Bishops*, and the *Dissertations*

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sertations of Mr. Du Pin. The same Authors may also be consulted upon the *Primacy* and *Prerogatives* of the *Pope* and *Holy See*, and upon his *Temporal* and *Ecclesiastical Power*; to which we may add the *Treatises* of the two *Barclai's*, Father and Son; Cardinal *du Perron's Harangue*, with the *Refutation* thereof by King *James*, and the *Writings* of *Bellarmin* and *Widdrington*, for and against that *Refutation*; the *Treatises* of *Miltot* and *Bedée*; the *Liberties* of the *Gallian Church*; the *Concord* of Mr. *de Marca*; the *Treatise* of its *Abuse* by *Fevret*; *Antonius de Dominis*; *Blondel's Book* of *Primacy* in the Church; that of *Salmatius* upon the *Pope's Primacy*; with abundance more contain'd in the *Monarchy* of *Goldast*, or since separately printed; the *Treatises* of *Suburicarian Provinces*; of the *Interdict* of *Venice*, and some other particular Questions, together with several small Pieces of Mr. *Arnauld's* against the *Infallibility* of the *Pope*, and many other Pieces in the last Disputes, all which are worth the reading.

Upon the *Dignity* of *Bishops*, shou'd be read *Blondel's Apology* for *S. Jerom's* Opinion about *Bishops* and *Presbyters*, and the *Answers* to it by *Dr. Hammond*, and *Father Alexander*, together with what *Morinus* has said upon it, and other *Catholic Divines*; as also *Valerianus de Flavigny's* Defence of *Mr. de Clèves* upon *Episcopacy*: Upon the

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Authority of Bishops, Petrus Aurelius, Nicholas le Maitre, Bonichon, the Defence of Episcopal Authority, by Messieurs d'Angers and de Sens, and many others: Upon the Duty of Bishops, S. John Chrysostom's Treatise of Priesthood; S. Gregory's Pastoral; some Treatises of Petrus Damiani; S. Bernard's Books of Consideration; Bellarmin's Treatise of the Duty of a Bishop; Espenceaus's Treatise upon the Epistles to Timothy and Titus; the Episcopal Panoply of Du Saussai: Upon their Residence, the Treatises of Cajetan, Catharinus, Thomas Campegius, Hervetus, and Claude de la Place.

Amongst that infinite Number of Books that are written upon the *Lives and Manners of the Clergy*, in general, we ought especially to read those of the Ancients, and pick some others from the Moderns: The Question of *Celibacy* has been treated of by Cassander, Wicelius, Thomas Campegius, Clitovæ, Gardinier, Turrianes, Nicholas le Fevre, and Father Alexander; George Calixtus has also muster'd together all that can be said against it, whose Work it's proper to compare with the Answers of Catholics.

Upon the *general Reform of Manners and Ecclesiastical Discipline*, we can read nothing better than the Treatises of Daillée and Gerson, Clemangis, Petrus Damiani and Durandus, with that of the *Manner of Celebrating a General Council*; Alvarius Pelagius of the Com-

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plaint of the Church; the Council of Cardinals, and others, deputed by Paul III. for the Reform of the Church; the Letters of Gentianus Hervetus, with some other Treatises of Moderns, as Anthony Godeau's Discourse on Holy Orders.

The Question of Ecclesiastical Benefices, Revenues, Pensions, Resignations, and First Fruits, has been treated of by an infinite Number of Canonists; but it is sufficient for Divine to consult Fra. Paul's Treatise of Benefices, with the Writings of Dartis and Hale upon them, together with Father Simon's Book of Ecclesiastical Revenues, under the Name of Jerom à Costa: Upon Plurality of Benefices, the Treatise of Mr. Hauteferre, Dominicus à Soto, and la Place: Upon First Fruits, de Launoï and Galesius: Upon Commendams, the Abbot Commendatary, with what else has been writ *pro* and *con*; as also the Treatise intitul'd, *A Defence of Commendams and Primitive Cures*: Upon the Regale, Pinson, and the Liberties of the Gallican Church; the Treatise of Mr. de Marca; the Writings of Mr. de Pamiers, with the Case of the Regale discuss'd, and the Dissertation of Father Alexander.

Upon Simony, the Canonists and Casuists have amply treated, but enough of this may be found in what's contain'd in the Canon Law, adding thereto the Treatises of Lupus, Ancillon, and Mr. de Launoï.

The Matter of *Rites and Ceremonies* in Divine Service, which is also a part of the *Discipline* of the *Church*, was treated of in the eighth and ninth Century by no small Number of Authors; a Collection of which may be seen in a Volume of the *Bibliotheca Patrum*, of the *Paris* or *Cologne* Edition: We ought, however, besides to look into *William Durantus's Rationale* of the *Divine Offices*; the *Liturgies* of *Cassander* and *Pamelius*; the *Greek Liturgies* and *Euchologium*; the Treatise of their *Rites*, by *Casarius*; another of *Rites*, by *Cassalius*; the *Diurnus* of *Popes*; the *Dissertations* of *Father Garnier*; the *Gallican Liturgy*; the *Preface* to the *Ordo Romanus*, by *Father Mabillon*; *Cardinal Bona's Liturgies* and *Treatise of Psalmody*; *Father Martene's Treatise of Ecclesiastical Rites*; the *Liturgies* of *Mr. Grancolas*; *Bocquillot's Treatise of Liturgies*; and the *Explication* of the *Ceremonies* of the *Mass*, by *Mr. de Vert*: Amongst the *Protestants* also, may be read the *Treatises* of *Hospinian* and *Daille*: As to the Matter of *Christian Festivals*, it has been amply treated of by *Hospinian*, *Gretzerus*, *Father Thomassin*, and *Mr. Baillet*: But *Clemangis*, *Mr. Thiers*, and *Mr. de Bassompierre* have written upon the *Abatement* of them: Upon the *Temples* of *Christians*, and their *Form*, *Eusebius* is proper to be read upon the *Temples* erected by *Constantine*; and so is *Allatius's Treatise* of the *Greek Temples* and

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and Choirs; Morinus's Treatise of Cathedrals; Messieurs de Launoi and Valesius of the Ancient Cathedrals of France; Hospinian's Treatise of Temples; what Father Mabillon has said on this Head in his Preface to the *Ordo Romanus*, and the *Dissertations* upon Altars, Porches, &c. by Mr. Thiers. To be instructed in the Custom of Preaching in the Ancient Church, Bernardin Ferrarius's Treatise of Sacred Preachings shou'd be consulted, together with Frederick Borromée's Treatise of a Preaching Bishop: Upon Holy Water, may be read the Treatise of Marsilius Colonnus: Upon Unction, that of Humbert Morus; Upon the Benediction of Paschal Candles, Bede's Treatise: Upon the Signs of the Cross, Ciconius: Upon the Agnus Dei, Molanus, Joseph Maria Suarez, and Theophilus Rainaudus: Upon Processions, Busius Hunger: Upon the Funerals of Christians, Gretzerus and Fillesac.

C H A P. XXI.

Of the Study of Ascetick and Monastick Writings.

THE Study of *Ascetick* Works, altho' it be more particularly the business of *Monks*, yet shou'd it not be wholly neglected by *Divines*: Let them therefore, above all, look into the Works of the *Ancients*; as *S. Basil's Rules and Asceticks*; *Benedictus Anania's Code and Concord of Rules*; the *Lives of the Fathers*; the *Treatise of the Work of the Augustine Monks*; *Cassian's Institution and Conferences of Monks*; *S. Benedict's Rule*, with *Hæphten's Commentary*; *Julianus Pomerius's Book of a Contemplative Life*; *S. Eucherius's Treatise in praise of Solitude*; *S. J. Climacus's Scala Paradisi*; some *Treatises of S. Bernard and Gerson*. As to the more *Modern Rules*, such as the particular *Constitutions*, and many other Works, which regard only the *Conduct and Government of certain Orders*, they may be dispens'd with; nevertheless the following Works shou'd not be omitted; such as the *Treatise of Mr. de Hautferre upon the Origine of Monks*; *Monastick Entertainments and Duties*, by *Mr. Abbot de la Trappe*; the *Treatises of Ancient Monastick Rites*,

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by Father Martenne; a Treatise of *Bivaritis's* touching the *Ancient Monachism* of the *East*; with *Haphten*, and others.

The Question of *Exemptions* and *Privileges* of the *Monks*, has been a long time Matter of Debate, and has produc'd various warm Treatises on both Sides; some on one hand having collected the *Privileges* of their *Monasteries*, and on the other the *Decrees* of *Councils* and *Popes*, as the proper Powers to establish the Common Right; Upon *Exemptions*, let Mr. *de Launoi's* Book against the *Privileges* of *S. Medard* be consulted, with some other Treatises of the same Author; and upon the pretended *Rights* of the *Monks* in the *Administration* of the *Sacraments*, the *Regulations* of the *Clergy* of *France*, Collected by Mr. *Hallier*, and published by Mr. *Gerbais*; the Treatise of Mr. *de Launoi* upon the *Canon Omnis utriusque Sexus*; the *Censure* against *Vernant*, and the Writings at several times in favour of *Curates* against *Regulars*; Amongst the Works of Ancient Writers, those of *Richard* of *Armagh*, *Gerson*, *Gulielmus de S. Amore*, with those also of the last Century, in Defence of *Curates*, against Father *Bagot*, and others. Nor will it be amiss to read the *Dissertation* of Father *Fronteau* upon the *Privilege* of some *Monks*, to receive Orders from what Bishop they pleas'd; the *Dissertation* of Father *Lupus* upon *Monasteries*, and the *Right* of Preaching amongst *Monks*;

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the *Instructions, Ordinances, and Writings* of Monseigneur the Bishop of S. Pons, &c.

As to *Canons*, they are of two sorts, *Secular* and *Regular*; with regard to the first, their *Origine* and *Rights* are explain'd by *Canonists*; but we may farther read the *Treatises* of *Baptist Signi*, *Henry Cuickius*, *Francis de Panvini*, *John Capet* of *Barbora*, *Thomas-sin*, and some others, upon their *Exemption*; *Morinus*; Mr. *de Launoi's* *Treatise* against the *Privilege* of *S. Martin de Tours*, with sundry other *Pieces*, occasion'd by the *Process* of *Bishops* against *Chapters* for their *Jurisdiction*: As to the *Regular Canons*, their *Origine*, *State*, and *Prerogatives*, have been since treated of, by the *Fathers* *Fronteau*, *Desnos*, *du Moulinet*, *d'Antecourt*, *le Large* and *du Vau*.

Upon *Virginity* and *Virgins*, *Antiquity* furnishes us with the greatest *Eulogies* and *Encomiums*, and those every where; *S. Cyprian*, *S. Basil*, *S. Ambrose*, *S. Gregory Nyssen*, and *S. Gregory Nazianzen*, *S. Chrysostom*, *S. Jerom*, and *S. Austin*, are all full of them, and have amply treated of the *Virtues* and *Duties* of that *State*: Father *Fronteau* writ a handsome *Dissertation* upon an *honourable* and *learned Virginity*; *Baſus* also writ upon the *Religious* of *Mont-Fleuri*: It is needless to take notice here of the *Rules* and *Constitutions* of the *Religious*, they being all almost different and peculiar to their respective *Cloysters*.

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loysters. As to *Monastick Vows*, they have been defended by the Writers of Controversy, and *Ascetick* Authors have also treated of their Extent and Obligation : Of the first sort are the Treatises of *Turrianes* and *Theophilus Rainaudus*; and of the last are the *Monastick Duties* of Mr. *Abbot de la Trappe*.

The Practice of *Fasting* is what the Ancients approv'd and recommended; and the *Fasts* of *Ecclesiastical Institution* are maintain'd by the Controversists; amongst which the Treatises of Father *Thomassin* and *Daillé* contain all that can be said upon them, and so therefore deserve to be consulted.

C H A P. XXII.

Of the Study of Morality, with regard to the Conduct of Christian Life, together with Cases of Conscience, and Preaching.

THE Study of *Morality*, having no Bounds or Limits, we may very well be allow'd to abridge it: The Treatises that are extant upon this Subject are of various kinds; some containing Moral Instructions for all, or else for particular States and Conditions;

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tions; and others Methodically handling all Points whatever of *Morality*: The *Casuiſts* have given us *Summaries* of *general* and *particular Cases of Conſcience*; and devout Men, without entering into a particular Diſquiſition of Doctrine, have afforded us various Works of Piety in order to form and excite Men to Devotion: But to attempt to read all the Authors that have treated of this Subject, is juſt like a Man that ſhou'd launch out to Sea without any other chance, than either to be Shipwrack'd, or for ever to beat the Ocean without a poſſibility of arriving at his Port. The Treatiſes of *Morality*, writ by the Ancients, and down as low as *S. Bernard*, do indeed well deſerve our greateſt Application; but thoſe of the Moderns have not an equal claim to it, there being few of them of great account, or that afford us any thing that is not to be found in the Ancients, and therefore we ought to be careful in our choice of them. In *Dogmatical Moral Theology*, after having ſtudied the ſecond of *S. Thomas*, it will ſuffice to read ſome one good Author; but thoſe who make this their chief Study, may alſo conſult the *Moral Theology* of *de Merbes*, of *Mr. de Grenoble*, and of *Father Alexander*: With regard to *Casuiſtical Works*, it is both unprofitable and dangerous to be wholly attach'd to them, and therefore ſuffices to chooſe out ſome of the beſt of them for our reading, as *Raimond of Pennafort*, *S. Antoninus*, and *Toletus*: To guard

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guard ourselves against falling into the Ex-
reams of some Casuists, whose loose Opinions
have been condemn'd both by the Bishops and
Holy See, we ought to draw our Principles
of *Morality* from the Sources of *Holy Scripture*
and the *Fathers*, and then religiously adhere
to them; it will not be beside the purpose
also to read the *Ordinances*, *Decrees*, and other
Works, that have been writ against this loose
Morality, especially upon *Probability*, by the
Fathers *Baron*, *Lupus*, and *Thyrsis Gonzales*,
General of the *Jesuits*, and of Father *Gilbert*.
As to the particular Treatises upon *Charity*,
Usury, and other Points of *Morality*, they
shall be mention'd in the Catalogue at the
end of this Work. The *Decisions* of Mr. *de*
Sainte Beuve, and some other *Paris* Doctors,
upon *Cases* of *Conscience*, are, however, of
singular use to such as have the Charge of a
Diocese, or Parish, or other Cure of Souls :
We may also read for our particular Instru-
ction and Edification, the chief and most ex-
cellent Treatises of *Morality* amongst the An-
cients, together with the best and most ap-
prov'd Works of the Moderns, such as the
Moral Essays of Mr. *Nicole*, the *Moral* upon
the *Pater*, &c. For the same purpose, we
may also consult some choice Pieces of Devo-
tion, such as that of the *Contempt* of the *World*,
by *Innocent III.* *S. Bernard* upon *Solomon's*
Song, and some Treatises of *Gerson*; the *Imi-*
tation of *Jesus Christ*, and other Works of
Piety,

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Piety, by *Thomas à Kempis* ; some of those, by *Grenade* and *S. Theresa* ; *Mr. Nicole's Treatise of Prayer* ; the *Devout Treatises* of *Mr. Hamond*, with many other Works of Piety, compos'd in our Age, of which every one may choose out what is most agreeable to his Taste or Condition ; this kind of Reading being not a regular and methodical Study, but rather an Occupation and Entertainment to excite in us Sentiments of Devotion.

They, whose Province it is to Preach the Word of God, ought also to draw the Principles and Maxims they teach from *Holy Scripture*, and the *Fathers* ; and to lay a good Foundation of *Morality* before they undertake so great a Task : To this end, there's nothing so serviceable as the *Sermons* of *S. Chrysostom*, *S. Basil*, *S. Gregory Nazianzen*, *S. Ambrose*, *S. Austin*, *S. Gregory the Great*, and *S. Bernard* : For as to those of the middle Ages, we ought not to converse with them, they being more apt to corrupt the Mind, and spoil the Taste, than to instruct and inform : But then we shou'd not neglect the *Sermons* of such of the Moderns as are of esteem in the World, such as those of the Bishop of *Aire*, of Father *Bourdaloue* and *Mr. Lambert* ; the *Panegyrics* of *Mr. Flechier* ; the *Sermons* of Father *Massillon*, of the Oratory, and of *la Rue*, a *Jesuit* ; the Books of *Christian Instructions*, and *Moral Discourses*, with others of this kind : But
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tho' we Study these, yet ought we not fer-
 ilely to Copy and Imitate them, as some do,
 but rather to acquire, by our familiarity
 with them, an agreeable Turn and Manner of
 Expression, so as to be able to Preach the
 Word with an Eloquence and Dignity worthy
 of it: They, however, who neither aspire
 after, nor can arrive at this Perfection, and
 are yet oblig'd by their Ministry to Preach
 the Word, and to Instruct the People under
 their Care, may content themselves with read-
 ing the *Sermons* of some of the Fathers, espe-
 cially those of *S. Chrysostom*, *S. Austin*, *S. Gre-*
gory, and *S. Bernard*, with such also of the
 Moderns as have treated of Things in a plain
 and simple manner, as the *Christian Instructions*;
Moral Discourses; the *Homily's* of *Bocquillot*,
 and others.

C H A P. XXIII.

*Of the Study of Ecclesiastical History,
 Chronology and Geography.*

IT has been already observ'd, that we ought
 to Study *Ecclesiastical History* at the same
 Time we read the *Fathers*, and in the same
 Order of Time, and we have also pointed out
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the Authors we ought to read in each Century: Those, however, that apply themselves more particularly to this Study, wou'd do well to make a Table or Plan of *Chronology* from the Creation of the World; to which End the following Works will be of great use, as also to instruct us thoroughly in *Ancient History* and *Chronology*; viz. *Scaliger's Treasure of the Times*; *Petavius's Doctrine of the Times*; *Marsham's Chronicon*; the *Annals* of *Tornæus* and *Usher*; the *Chronology* of *Vossius*; the *Antiquity* of the *Times* restor'd, by *Father Pezeron*, with other Works of this Nature; to which Study we may also add that of the *Greek* and *Latin Historians*, who have writ the *History* of Nations: When we are come down in them to the Time of *Jesus Christ*, we ought then to study the *Evangelical Concords*, and other Books, written upon the *History* of our Lord; to which should succeed the *Ecclesiastical Historians* from Century to Century; the *Acts* of *Councils*, and such *Treatises* of the *Fathers* as have relation to the *History*. In the first six Centuries, *Ecclesiastical History* being mixt with that of the Empire, we ought to read such Authors as have writ the *Lives* of the *Emperors*, and the *History* of their *Times*; besides which, we ought by no means to omit the great *Ecclesiastical Works*, such as the *Annals* of *Baëronius*, with the *Criticisms* of *Father Pagi*; the *History* of the *Emperours* and *Memoirs* of

Mr.

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Mr. Tillemont; the *Lives* of S. *Athanasius*, S. *Basilius*, S. *Gregory Nazianzen*, S. *Chrysostom*, and S. *Ambrose*, by Mr. *Hermant*; that of S. *Austin*, by Mr. *Rivius*, with that which stands before his *Works*, in the last Edition of them: But if any one wou'd pursue the Thread of History down to our Times, he shou'd continue reading the *Ecclesiastical Historians* from Age to Age, with the *Continuators* of *Baronius*, adding also the principal *Historians* of every Nation. Most of the *Historians* of the Holy War, are contain'd in the Collection, entitul'd, *gesta Dei per Francos*; and, amongst those of the *Popes*, *Platina* is the most considerable, and has given the most particular Account of them. The *Schism* of the *Popes* of *Avignon* has been writ by sundry Authors of that Time, which shall be mention'd in the Catalogue at the End. The *Ecclesiastical* and *Civil History* of *France* may be learn'd from S. *Gregory of Tours*, and in the Collection of the *Historians* of *France*, made by Mr. *Duchefne*; in the *Gallia Christiana*, by Mr. *de Martba*, and in the *Annals* of Father *le Cointe*; and that of the Churches of *France*, from *Miræus*. The *History* of *Germany* may be learn'd from the Collections of *Goldastus* and *Meibomius*; That of *England*, from *Bede*, *Malmsbury*, *Matthew Paris*, *Hoveden*, *Eadmar*, *Usher's British Antiquities*, and from the last *Histories* of the *Schism* of *England*. That of *Spain*, from *Lucas Tudensis* and *Mariana*.
Particular

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Particular Treatises of the *Origine* of Churches, and the *Succession* of *Bishops* ought also to be Studied, as also the particular Histories of *Monastick*, *Canonical* and *Military Orders*; the particular Histories and Chronicles of *Churches* and *Monasteries*; and, above all, the general and particular Histories of *Ecclesiastical Authors*, and *Illustrious Men*, with *Critical Observations* on their Works.

As this Study is so prodigious large, and of such vast extent, it is not suppos'd that every Divine can go through with it, nor any indeed, but such as are willing to employ the best part of an Age in it: For others therefore, let it suffice to study close the *Ecclesiastical History* of the Eight first Centuries, with the *Histories* of the principal Disputes that arose in the following Ages, adding to these an *Abridgment* of *Universal History*: But for those again that cannot go this length, let them apply themselves to *Sponde's Abridgment*; the *Rationarium Temporum* of *Petavius*; *Du Pin's Abridgment* of the Church, by way of Question and Answer, with his *Bibliothèque* of *Ecclesiastical Authors*, and the *Ecclesiastical History* of *Father Alexander*.

There being hitherto no compleat Piece of *Ecclesiastical Geography*, nor any thing better than that of *Carolus à Sancto Paulo*, we shall do well to consult it, as also *Holsteinius's Notes* upon it, where we shall find a great

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great many Faults corrected: We ought also to see the particular *Notes* upon the *Churches* of the *East*, of *Africa*, *Italy* and *France*: Upon the *Church* of *Africa*, let the *Notes* of *Calusius* upon the *Conference* of *Carthage*, be consulted; those of *Father Ruinard* upon *Vitor Vitensis*, and the *Sacred Geography* of *Africa*, as it stands before the last Edition of *Notatus*: We may also arrive at a competent knowledge of *Ecclesiastical Geography*, by reading the *Councils*.

The general and particular *Histories* of the *Lives* of the *Saints*, make also a considerable part of *Ecclesiastical History*; Collections of which are to be found both at large, and in *Abridgments*: Of this kind, the most Ancient are the *Martyrologies*, and amongst these the most valuable are those of *Ussuardus* and *Ado*; of *Polanus*, *Baronius*, and *Mr. Chastelain*; the *Collections* of the *Lives* of *Saints*, by *Mommsen*, *Surius*, *Bolandus*, and his *Continuators*; the *Acts* of the *Saints*, by *S. Benedict*, &c. all which are proper for such as will take the Pains to read their *Lives* and *Acts* in their *Originals*; but, I suppose, there are but few that have either the *Leisure*, or the *Patience*, to read through so many bulky *Volumes*, especially seeing there are so many *trivial* *Stories* in them, and others, that want *Authority*. *Father Ruinard* has given a *Collection* of the real and most remarkable *Acts* of the first *Martyrs*, which,

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with *Baillet's New Lives of the Saints*, is sufficient for those that will be contented with what is true and substantial in their History.

And now, forasmuch as it ought to be the main End and Design of all that Study, to make their Labours salutary both to themselves and others, they ought therefore to choose such Studies as are most subservient to this End, and avoid such as have no tendency that way. There are, however, a great many, no doubt, that are not qualified for those great Studies we have proposed: let every one therefore examine himself, and weigh well his Talents,

*Quid ferre recusant,
Quid valeant humeri.*

that he may make choice of such as he is equal to; and this, in short, is the only proper Rule that can be given to direct us in our Undertakings of this or any other Nature.

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C H A P. XXIV.

Of the Manner of Studying Divinity.

IT is not enough to know all the various Studies we are to wade through, unless we are also appris'd of the manner of doing it, in order to follow that which is most proper to Instruct us substantially and with expedition. There is in general, as in other Sciences, two ways of Studying *Theology*; the first by private Lectures; and the other by publick ones to be had in the Schools. The question, whether of those two Ways is preferable to the other, was a long Time debated by *Quintilian*, and by him determin'd in favour of the last: And altho' his Decision regarded only Polite Learning, yet does it certainly hold as well in regard to *Theology*: 'Tis true indeed, that we ought to Study privately *Holy Scripture*; the Works of the *Fathers*; *Canons of Councils*; *Ecclesiastical History*; *Commentators*, and other *Theological Writings*; but then this private Study wou'd be of much less Advantage without the Instructions of a Master, and the Aid of Publick *Exercises*: A Master directs us in our Studies, and reforms our Mistakes, and Publick *Exercise* forms and improves the Mind, and teaches us the use of just and proper Terms. We are convinc'd by Experience, that the Generality of those that go through their

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Theological Studies without these Assistances, have neither that Justness in their Reasonings, that exactness and distinction in the Explication of a Doctrine, nor that ease and perspicuity in their Writings and Discourses, that they have who go through a Course of Theology under the direction of a Master in the Publick Schools, and do all the ordinary Exercises therein.

We shall therefore lay it down as a *Postulatum*, that, in order to be a good Divine, we ought to have the Assistance of Masters, to frequent the Publick Schools, to hold Publick Acts, to Dispute, and even to Teach Publickly. Let us now examine what Schools are the properest, what sort of Masters ought to be chosen, and in what Manner they ought to Teach, how long our Studies ought to be continued, and what the *Nature* and *Form* of *Theological Exercises* should be.

With regard to the Masters to be made choice of, they ought to be of two sorts, such as teach at Home, or in our Chambers, and such also as teach in Publick Schools. *Private Masters* are very necessary to conduct us in our private Studies, to direct us in the choice of Books, to explain the Difficulties that may occur, to teach us to Discourse and Reason, to make us comprehend and repeat the Publick Lectures, to dispose us to perform our Publick Exercises, and, in short, to qualify us to Reason and Dispute in form; but then great Care must be taken, that we do not too much

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ely upon these Masters, and dispense with our own Application and Industry ; for nothing so encourages Negligence, and contributes so much to Ignorance as the Indulgence of these Masters, who either thro' a natural Easiness and Complacency, or, which is worse, thro' some Interested Views, will dispense with the Labours of those under their Care, and, at the same time, boast of them, as if they were thoroughly qualified ; and it is a great Mistake to think of making any tolerable proficiency in Divinity with such Teachers. A Man may indeed acquire a superficial knowledge of the State of a Question, and of the common Answers and Arguments ; but as the Instructions that are given him are slight, and not impress'd deep enough on the Mind, so they are soon raz'd out and lost ; but if it should happen that they are preserv'd, yet are they of so little Consequence, that a Man may have them and be very Ignorant at the same time: Those *Private Teachers of Theology*, ought therefore, above all things, to keep their Pupils to close Study, to make them read such Subjects, as are proper for them to know, in their Originals, to exercise their Memory and Judgment, and, in short, to aid them in their Studies, and not to Study for them.

But what Care soever these Masters take to keep their Pupils close to their Studies, and to direct and conduct them therein ; yet ought

they to be as careful notwithstanding, that they do not neglect or despise the Discipline of the Schools; seeing it may be presum'd, that *Publick Professors of Divinity*, who are wholly attach'd to the Business of their Profession, cannot be less skill'd and experienc'd therein than those *Private Teachers*; but altho' it were not so, as indeed it is not always, yet the Number of Scholars, and the Emulation that is amongst them, together with their Publick Exercises in the Schools, and the regard and attention they generally pay to Publick Professors; all this, I say, does not a little contribute to the Improvement of a young Divine. Then as to the Professors themselves, it ought to be their Business to teach substantial Things, and deliver them clearly, and in such a manner, as is not above the Capacity of their Disciples.

The first thing to be enquir'd into, is, Whether a Professor should rather read to his Scholars Lectures of his own composing, or only explain to them some Printed Author: At the first, the latter Method seems to be the best, and most commodious both for the Professors and the Scholars, inasmuch as the one is freed from the trouble of Composing, and the other from losing their Time in transcribing: Besides, how sufficient soever a Professor be, it is not expected that his Writings should be as curious and exact as the printed Books of learned Authors that have treated

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of the same Subjects: For Men are certainly more concern'd, generally speaking, for what they publish to the World, than for what they teach in the Schools; that is, they are more afraid of Publick Censure than of Private Remarks; nevertheless the Custom of reading their own Composures, is not altogether unprofitable: "For, as on one side, to speak in the Words of Father *Mabillon*, a Master can have no great Pleasure in giving an exact and just Explanation of the Sentiments of a printed Schoolman, it being scarce possible they should agree together throughout, so, on the other, he can acquire no great Reputation amongst his Scholars, that entertains them with nothing of his own; Besides, a learned and judicious Professor better understands how to adapt his Discourses to the Capacity of his Disciples, than a printed Author can possibly do: And moreover, the Things the Scholars are oblig'd to write down make a greater Impression, for the most part, on their Minds, than a simple Explanation can do. They may be diverted and wander whilst an Author is explaining, but they must needs be attentive to that which they must afterwards commit to Paper themselves, and then hear explain'd." Besides, Professors that desire to acquit themselves honourably of their Charge, are no less concern'd to compose Works for their Scholars, than Authors are

for the Publick : And if they do not always write so Politely, yet are they careful to adapt better their Compositions to the Abilities of Novices, and make them more agreeable to the Method of the Schools, and comprize therein more Matter in a less Number of Pages : Thus this very ancient Practice of reading Lectures for the Instruction of Scholars, and which, before Printing, was also necessary, cannot be blamed ; but then it ought to be the Care of Professors, to deliver nothing that's Trifling or Impertinent ; to abridge, as much as possible, their Works, that they may not overburden their Scholars with Writing long Treatises ; to refer them to printed Works, where the Subject is more amply treated of ; to cite nothing but what directly serves to establish the Point in Question ; and, in short, to comprehend as much as possible in few Words : This also, as the Custom is, shou'd be accompanied with a verbal Explication ; not a bare Repetition of what they have deliver'd, but an ample Explication thereof, and in a more florid Style, to the end their Scholars may both better understand and relish their Writings.

With regard to Schools for teaching Divinity, there are none better than those of Publick Establishment ; and such there has been always in the Church ; witness the famous School at *Alexandria*, where not only Theology was taught, but also all other Arts and Sciences

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sciences that had any relation to it. The Bishops had formerly *Schools* in their *Churches*, and Monks had the like in their *Monasteries*. In the time of *Charlemaign*, the *Schools* that had been interrupted in the West, were re-establish'd. This Emperor, who may indeed be consider'd as the Restorer not only of Polite Learning, but also of Theology, seeing he himself consulted the ablest Divines for the Decision of some important Points both of Doctrine and Church Discipline; this Emperor, I say, establish'd *Schools* in his own *Palace*, and maintain'd those that were in *Churches* and *Monasteries* besides: From that Time they have been continued from Age to Age, until the University of *Paris* was establish'd, which began in the twelfth Century, by the Divinity Schools, in the *Cloyster* of *Notre Dame*, at *S. Victor*, and at *Genevieve*. No sooner was this Body form'd, than there were Divinity Professors teaching Publickly, some celebrated Schools, a regular Course of Study, with Exercises for the Students, who also were distinguish'd into Degrees of *Bachelors*, *Licentiates* and *Doctors*. In Imitation of the University of *Paris*, and particularly of the Faculty of Divinity, there were Universities and Faculties of Divinity establish'd in all the Countries of *Europe*; nevertheless that of *Paris* has always been most celebrated, and of more Authority than the rest. Nor have the *Popes* been wanting in their Encomiums upon it,

it, nor even in consulting it in Matters of Importance: The Kings of *France* have also honour'd it with their Protection, and not only so, but have taken its Advice as often as there arose any Dispute in the Church in Matters of Doctrine: Its *Decisions* also have been approv'd and receiv'd by *Foreigners*; and *General Councils* have sent Deputies to its Assemblies, and even resign'd to their Opinion: It has always had a Right to judge in Matters of Doctrine, and to approve or censure Books; in short, its Resolutions have been always regarded as Oracles, not only by the *French* themselves, but also by other Nations. *Peter de Blois* has this Observation upon it, and tells us, that as it was of Old a Proverbial Saying amongst the *Jews*, when any one had a Question of Difficulty to be resolv'd, That he shou'd apply himself to *Avila*; so was it in his Time a common Proverb, That for the Decision of hard and intricate Questions they must go to *Paris*: *Qui interrogant, interrogant Parisiis, ubi difficultum questionum nodi intricatissimi resolvuntur.* It was of this *University* that one of the *Popes* gave this handsome *Encomium*; "It shines, says he, " amongst all other Universities, and more " than them all, and sends forth, into all " Places, the Light of Knowledge and Truth, " to scatter the Darknes of Ignorance and " Error; for from thence it is, as from a pure " Fountain, that Rivers of sound and Ortho-

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“dox Doctrine flow, which diffusing themselves on all sides, wash away the Dirt of false Opinions ; nor has it ever happened, that the Purity of its Waters has been disturbed by any Storm, how violent soever.”

’Tis this *Faculty of Divinity of Paris*, that has determin’d, as *Gerson* boldly declar’d in the Council of *Constance*, *Questions of Doctrine* that have been sent to it at all Times, and from all Places, even from the *Court of Rome* itself.

But to return to the Studies that were observ’d in this *Faculty*; they were regulated as well by ancient *Custom*, and their own *Statutes*, as by the *Laws of Popes*, made at different Times for the Support and *Reformation* of the *University of Paris*. These Regulations had relation to three Things.

I. To the Time and Course of their Studies.

II. To Publick Lectures and Professors. And,

III. To their Exercises by Publick Acts.

It is not to be suppos’d, that the Study of Theology can be got through in a small Time, when a single Point of Doctrine shall cost a Man sometimes the Labour of many Years before he is Master of it: No, a whole Age is not sufficient, by far, to arrive at a compleat Knowledge of Theology in all its Parts. They therefore that pretend to teach it in a short Time, either grossly deceive themselves, or put a dangerous fallacy upon others ; and to prevent the last, it is that such Care is taken in the Universities, to assign and fix a competent

petent Time for the Studies of Philosophy and Theology.

In the *Faculty of Divinity at Paris*, their Course of Studies was formerly much longer than it is at present, altho' it be now a Course of many Years. They that stood there for a *Divinity Professorship*, cou'd not be admitted unless they had studied six whole Years at *Paris*, and had attended the Lectures of the *Batchelours* that taught the *Sentences*, and explain'd the *Bible*, as also of the *Masters* or *Doctors*: They were also oblig'd, before their admission, to have made two *Conferences*, or one *Sermon* and one *Conference*; and to have reach'd the full Age of five and twenty Years; and were suppos'd also to have kept two *Expectative Acts*. They were also to have gone thro' two Courses upon the *Bible*, which lasted two Years; after which, they were admitted to teach *Peter Lombard's Book of Sentences*; and this Exercise they held for two or three Years, and all this Time were oblig'd to keep *Acts*, and *Preach*; so that the Course of their Studies was then, at least, a Course of eleven Years.

As to the Exercises they went through, they were these; the Novices, or young Scholars, were oblig'd immediately to attend the *Batchelours Lectures*, who explain'd either the *Scripture*, or the *Sentences*, and to be Respondents in two *Expectative Acts*, call'd, the *Vesperies* and *Resumpt*; they were also to

Preach

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Preach and hold *Conferences* : Lastly, Before they cou'd be admitted to the Degree of *Bachelour*, they were to be *Respondents* in an *Act*, call'd, the *Tentative*. In the Course of their Lectures, they kept three *Acts*, the *Major*, the *Minor*, and the *Sorbonick*, and, for a *Doctor's* Degree, were oblig'd to hold a *Vesperie* : Before they were admitted to make Publick Lectures, they held an *Act*, call'd, the *Resumpt*, and continu'd afterwards to read twelve or fifteen Lectures every Year, and were *Moderators* also at the *Bachelors Acts* ; All which is to be found in the Collection of our ancient Statutes, made in the Year 1426, where it is easily seen, how long the Course of *Theological* Studies was formerly, and what Exercises they perform'd.

Upon the Foot the *Faculty* now stands, *Bachelours* are not oblig'd to teach *Theology*, this Profession being reserv'd to the *Doctors*, who teach it in the celebrated Schools of the *Sorbonne* and *Navarre*, where there are *Chairs* built for the *Seculars*, as there are also for the *Regulars*, in their own Houses. The Scholars are oblig'd to attend the Lectures of two Professors for three Years, writing under them, and hearing their Explications. At the expiration of this Term, they undergo two Examinations, the one in *Philosophy*, and the other in *Divinity*, upon the Lectures they have been present at, and upon Sacred History. Before they can be admitted *Bachelours*, they must

must have the unanimous Suffrages of four *Doctors*, who, to prevent Partiality, are chosen by Lot or Balloting to be their *Examiners*; after which, they keep an *Act*, call'd, the *Tentative*, which, for the most part, is upon the *Divine Attributes*, the *Trinity* or *Angels*: After this *Act*, if it happens to be before *Lent*, in the first Year of *Licence*, they have an Interval until the first Day of *January*, of the second Year, to prepare themselves for their *Licentiate's Degree*; but if this *Act* is after *Easter*, they are then oblig'd to stay to the first of *January*, in the fourth Year. The Degree of *Licentiate* is preceded by two *Examinations*, the one upon the *Incarnation*, the *Laws*, *Human Actions* and *Sin*; and the other upon the *Sacraments*, *Holy Scripture*, and *Ecclesiastical History*; and these *Examinations* are made by four *Doctors* chosen in the same manner as for the *Tentative*, whose Suffrages they must also have before they are admitted to this *Degree*: After they have obtain'd it, they are oblig'd to Dispute, by Turns, at all *Acts*, as well of *Licentiate* as *Tentative*, and to keep three *Acts* during the two Years they remain in this Degree, *viz.* the *Major*, which is generally upon *Holy Scripture*, the *Tradition* of the *Church*, and *Ecclesiastical History*, and holds from eight in the Morning until Night; the *Minor*, which is upon the *Sacraments*, and holds from six in the Morning until Noon, or else from One until Night; and the *Sor-*
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onnick, which holds from six in the Morning until six at Night, at which no *Doctor* is *Moderator*, as at other *Acts*, and which is generally upon *Scholastick* Matters, especially the *Incarnation*, the *Laws*, *Sin* and *Grace*. After the Expiration of these two Years, if they are either so fortunate, or so ingenious, as to have the Suffrages of the *Doctors* in their favour, who are their Censors, and assist at all the *Acts*, to the Number of Ten, and escape the fatal Number of *Absences*, which causes their Expulsion, and that they have kept an *Act* of *Vesperies* upon *Holy Scripture* and *Morality*, which is not above two Hours long, and at which two *Doctors* Dispute, and which is also preceded by an *Expectative Act*, held by a young Divine; after all this, I say, they receive a *Doctor's Cap*, every one according to their Place, as it is order'd, by the Suffrages of the *Doctors* of the *Faculty*, and afterwards are *Moderators* at an *Act* they call the *Anlick*, which is kept by a young Divine in the Hall of the Archbishop of *Paris*: They are six Years after this without a right to Vote in the Assemblies of the *Faculty*, and in the fifth Year keep an *Act*, call'd, the *Resumpt* upon Questions of *Scripture* or *Controversy*, at which the *Doctors* Dispute; and this is the Course and End of the Exercises of the *Faculty* of *Divinity* of *Paris*.

The Advantage of these Studies, and the Progress they make in *Divinity* by following them,

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them, is very visible. They begin first with teaching young Divines the Elements and first Principles of Theology, and with giving them a general Idea thereof in some succinct Treatises of it, and with exercising them also very early to Respond and Dispute; nay, they even compel them to improve and study Things thoroughly by their rigorous Examinations of them: They afterwards exercise them in *Publick Acts, Theses and Disputations*, which begets in them an Emulation to excel their Fellows, and prompts them to a closer Application to the Study of those Things that are to be the Subjects of their *Publick Acts*, in order to acquire a Reputation; and these Exercises contain the whole of Theology: They have so much time allotted them to Study every thing thoroughly, that it is their own Faults if they are not able Divines; and as for those Things which their Publick Exercises dispense with, they ought nevertheless to make part of their private Studies, nor ought they then to bid adieu to Study, when once they have acquir'd a *Doctor's Cap*; but rather look on all their past Studies as Preliminaries only, or Qualifications for a more solid and substantial knowledge of Divinity: If they are not diverted by other Employments or Avocations, they cannot do better than by being wholly attach'd to Theology; but if they are, they ought still to Study so much, at least, as regards their respective Occupations,

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occupations, whether of *Doctors, Preachers* or *Canonists*, and to let no considerable part of their Life pass without studying *Holy Scripture*, the *Councils, Fathers*, and good *Ecclesiastical Authors*.

But to return to the Exercises of the Schools: it may perhaps be ask'd, Whether or no it is more to the purpose to exercise Scholars by the way of Publick *Acts, Disputations*, and *Scholastick Responses*, where all Things are propos'd and resolv'd in form, or by the way of *Theological Lectures*, where Difficulties are propos'd simply, and in few Words, without tying themselves down to the forms of Schools? 'Tis certain, that of old the principal Exercises of Divines of the Faculty of *Paris*, were by the way of Publick Lectures, both for the Explication of *Holy Scripture*, and of the Work of the *Master of the Sentences*; nor can it be doubted, but that this kind of Exercise is of great use towards forming the Mind, that it obliges us to study Things thoroughly, and gives us a facility of Expression: It were therefore to be wish'd, that these Exercises were yet in use in *Theology*, as they are with those that are admitted into the *Sorbonne* for *Philosophy*, which they are oblig'd to profess two Years before they can be receiv'd into that Society: must nevertheless be confess'd, on the other hand, that Publick Disputations, according to the Method of the Schools, is of very
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great service, as well to exercise the Faculties, and improve the Mind, as to propose and resolve Difficulties in an easy, just, and concise manner; for here they cannot deviate or wander from the Point, by reason of their being obliged to conclude directly, and to prove the Proposition denied, or else to combat the distinction until the Difficulty is wholly remov'd. Great care however ought to be taken that this Method be not abus'd, either,

First, In confining ourselves to dry Syllogisms without Ornament: Or,

Secondly, In using unintelligible or barbarous Terms: Or,

Thirdly, In proposing Difficulties that are nothing but meer Quirks, without any solid Foundation: Or,

Fourthly, In not pursuing the Difficulty of the Proposition, but flying to such shifts as remove us farther from it: Or,

Fifthly, In repeating the same Difficulty in different Syllogisms to prolong the Dispute: Or,

Sixthly, In urging trifling Arguments before we come to the bottom of the Difficulty.

These Abuses are but too common in the Schools, and no Remedy has been yet thought of. In order therefore to manage a Disputation well and justly, and in a manner that

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may instruct not only the Opponent and Respondent, but the Assistants also, and give them an agreeable Satisfaction; to do this, I say, the *Opponent*, after he has advanc'd the Proposition he designs to maintain, ought to produce his Mediums of Proof, whether taken from *Holy Scripture*, the *Canons of Councils*, the Authority of the Fathers, or other Theological Places, all which he shou'd do in as few Words, and apt Terms as possible, and then put the Difficulty into a Syllogism, which the Respondent, on the other hand, shou'd repeat; and when he has denied or distinguish'd the Propositions, shou'd give his Reasons for that Negation, and produce his Proofs to support his side of the Question, or else shou'd clear up the state of the Question, by unravelling the distinction; then, let the Opponent, if he has any thing new to offer, either in Proof of the Proposition denied, or to combat the distinction his Antagonist made, propose them briefly and clearly, and reduce them again into a Syllogism, to which the Respondent ought to answer, by offering always something new. There is no Necessity for such a Disputation to be long, one or two Instances being sufficient to remove the Difficulty, and all that is added farther, is generally superfluous or repetition; and there's nothing more tedious than a long train of impertinent Arguments, in which there is still the same Difficulty, only in another form.

Moderation and good Nature are necessary Qualifications for Disputants, nothing sitting worse upon them than Passion and Spleen; and if it is not allowable to be too warm in Disputes of a serious Nature, how much more insupportable must it be in such as are only for Exercise? But above all Things, offensive and reproachful Terms ought to be avoided by both the Parties in Dispute, they being mutually indebted to each other in Civility and Courtesy: They ought not, however, to abate any thing of the force of their Arguments on either side: All Pique and Pride ought in like manner to be avoided, and both the Parties shou'd hear each other for their mutual Exercise and Instruction; the one shou'd propose his Difficulties with Modesty, and the other Answer them without Pride: Truth alone ought to Triumph, and nothing but that shou'd influence the Audience; For what is there in a Magisterial Tone, or in an Insulting Manner, that shou'd take with any Body?

“ When the Question is purely Problematical, and what may be maintain'd on either side, without wounding Religion or Faith, it is then allowable to each Party to maintain his Ground, and bear as hard upon the Adversary as he pleases; but when fundamental Truths of Religion are attack'd, then, as the learned and judicious *Mabillon* observes, Objections ought to be made with all the caution and discretion

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 “ *tence*
 “ *d Inca*
 “ *e Go*
 “ *lines*
 “ *religion*
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 “ *ence,*
 “ *ifficult*
 “ *s Inab*
 “ *ough*
 “ *finess*
 “ *Cicero*

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imaginable, that it may appear nothing else is intended but the clearing up of some Difficulty, and not barely to make the best of a Reason or an Opinion, or to establish it in good earnest. Tully, says the same Author, however Heathen he was, did not approve of this way of Disputing against the Deity, whether it was done on purpose, or by way of feint only, nor did he make any scruple of branding that Custom, introduc'd in his Time, with the Character of Wicked and Impious:” * *Mala & impia consuetudo est contra Deos disputandi, sive animo id fit, sive simulate.* In short, it is scandalous in Christian Schools to see the Existence of God, the Mysteries of the Trinity and Incarnation, the most Sacred Truths of the Gospel, and the most incontestable Doctrines of the Christian Religion, and even Religion itself disputed. How common is it for one of the Parties in Dispute to draw Arguments from *Atheists*, *Socinians* and *Heretics*, which the other is not qualified to answer, or at best very weakly, so that the Audience, whose Minds were attentive to the Difficulty, are liable to be perverted thro' Inability, unless they have Judgment enough to see thro' it; but it is indeed the business of the Moderator of the Act to look

to this, and supply what is wanting on the side of the Respondent.

The way of exercising, and teaching by Private and Publick *Conferences*, is also a very good and very ancient Method, and which the Old Philosophers follow'd, especially *Socrates* and *Plato*, and is what many of the ancient Fathers made use of in their Works, whether in Refuting the *Jews* and *Hereticks*, or in Instructing the *Christians*, and has been also the practice of the *Monks* for their own Instruction and Edification: It is likewise serviceable to young Divines, who are either oblig'd to answer to the Questions that are ask'd them in such Things as they have studied, and resolve the Difficulties thereof, or else to hear them explain'd when they are beyond their Solution; nor is it of less Advantage, even amongst the Learned, seeing it helps them to go to the bottom of the Question, and puts them upon communicating their Knowledge mutually to each other: But then, that these *Conferences* may be regular, and a real Benefit reap'd from them, the Subject of them ought to be previously known by all those that are to manage it, according to the practice of the Bishops of various Diocesses, where each speak, in their Turn, upon the Subject propos'd, and afterwards commit to Writing the Reasoning and Result of the Assembly: For farther order herein, it is necessary there be always

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President of the Conference, to propose the Question, and explain the State of it, to recall such as Wander, to prevent too much Proximity, to rectify those that are Mistaken, to Resume all that has been said, and then to draw up the Conclusion. There may also be held familiar Conferences amongst Divines of greater Learning and Abilities, at which, when a Point of Doctrine, Discipline or Morality is propos'd, and the Parties all prepar'd to Talk upon it, it is hardly possible any thing material can be left unsaid; or else they may, without proposing any particular Subject, read some Author, upon which each Man may make his Reflections. But then care must be taken, that in Conferences of this kind, they do not fall upon incidental Questions, and dwell upon them until they have lost sight of the principal: This inconvenience often arises, and indeed it is hardly possible to avoid it, unless the Members that compose the Conference are Men of Parts and Distinction, and capable of Talking on each Head with exactness and accuracy. Again, That Peace and Order be preserv'd in these Conferences, and a mutual Advantage reap'd from them, the following Directions may be of use.

First, Let all Interruptions and promiscuous Talking of many Persons together be carefully avoided.

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Secondly,

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Secondly, Let them be manag'd with Temper and Moderation.

Thirdly, Let there be no Airs of Vanity and Ostentation, nor no contempt of others.

Fourthly, Let no Man be Peremptory and Positive; but let a Decorum and Modesty be observ'd by all; and a Deference paid to each other, by attending to what is said by every Individual, and giving it its due Weight, without Biass or Prejudice, in favour of any private Opinion: In short, let Truth alone be their aim, and let every Member contribute what Light he can to discover it.

C H A P. XXV.

Of the Works to be Studied in a Course of Divinity, in the School of the Faculty of Divinity of Paris, and of the Acts that are kept to arrive at a Doctor's Degree.

WE have already given a particular Account of the Course of *Theological Studies* and *Exercises*, which must be gone through in the University of Paris, before a Doctor

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Doctor of Divinity's Degree can be obtain'd. But forasmuch as the generality of the Divines of *France* are appointed to these Studies, and this Work is more particularly calculated for that Meridian, it cannot be unnecessary to give here a Plan of the Works to be Studied, as well for a general Course of Theology, as for each *Art* in particular. And altho' this does not immediately concern any but those that are design'd to prosecute these Studies, yet may it be of some use and benefit to all Divines, and especially those that are Members of other Universities, which, for the most part, are upon the same Foot with that of *Paris*.

Philosophy being granted to be a necessary Introduction to *Theology*, and what we have already prov'd, it will follow that every one ought to go thro' a Course of it before he begins with his Theological Studies; nay, he must do it under *Professors* of the *University of Paris*, before he can be admitted into the Divinity Schools. The *Philosophy* of the *Schools* was formerly that of *Aristotle's*, after the Method of the *Averroists*; but at this Day it is not so servilely follow'd, nor do the *Professors* deny themselves the Liberty of bringing into their Writings the Principles and Discoveries of Moderns, which render their *Philosophy* both more agreeable and useful: They do not, however, wholly neglect the Questions of the Old *Philosophy*, nor indeed

indeed ought they, of how little account soever they may be in themselves, because they are of use in School Divinity, the Terms and Notions of that Philosophy being there retain'd, and the Candidates for Holy Orders examin'd according to its Principles: There are some Questions again which we shou'd not be Ignorant of, altho' it were only to know how to despise them, but which nevertheless may be made good use of: We ought not, however, to dwell upon these, nor to give them any place in our esteem. Questions of this kind, how great a part soever they made of the Old Philosophy, and indeed they were treated of with such Prolixity that their Writings were almost wholly taken up with them, yet are they now seen through, and the present Professors content themselves with, barely touching upon them, and shewing that they were often no more than Disputes about Words or unprofitable Subtillties, and, in short, take no more notice of them than what is absolutely necessary to let us in to them, and to qualify us to answer them: Their present Labours are of greater Importance, and of more real service to Mankind: They amply and curiously treat of the several Branches of Philosophy, and wholly consult our Improvement in them: Their *Logick*, is adapted to form the Mind, and qualify us to Reason justly; Their *Metaphysicks*, to instruct us in the greatest Truths, and to furnish the Mind with

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with the most sublime Ideas; Their *Morality* is so substantial and pure, that it inspires us with the love of Goodness, and forms the Man of Honour: Their *Physicks* discover to us the true and proper Causes of Effects; and their *Mathematicks* enlarge our Ideas, and assist us in our Reasonings. If a Man is not so happy as to find a Professor thus teaching Philosophy, he may supply that defect with reading the *Art of Thinking*; the Philosophy of Mr. *Regis*, or of *Dubamel*; and if he chooses to come nearer the common Method, let him read Mr. *Pourchot*, which will sufficiently qualify him for his *Batchelour's* Examination in Philosophy. I would also advise him, during his Three Years Theological Studies, besides the Lectures taken from his Professor, to study a Body of Divinity of some good Authors, such as the *Sentences* of *Peter Lombard*, for instance, to begin with, which is the Foundation of the Theology of the Schools, and when he has read that once, to go through it a second time with some good Commentator, as *Estius*, who I take to be the best: But as the Method of the *Master* of the *Sentences* is not altogether the same with that which is observ'd in the Schools, it will not be amiss to read some more Modern Composition of this kind; of which I take that of Mr. *Dubamel* to be preferable to the rest, both for the purity of Style, and the plainness and perspicuity of the Work: To this also may be added,

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to advantage, the Book of *Christian and Orthodox Doctrine*, wherein are contain'd very solid Principles of Divinity; nor should the Study of Holy Scripture be neglected during this time, but be read over from one end to the other, with some good Commentator, as *Tirinus* or *Menochius*; as also the *Prolegomena's* of Mr. *Du Pin* upon the Bible for the Authors of the Sacred Books, which alone contains whatever is necessary for a Novice in Divinity to know: The *Chronology* in *Vitre's* Bible ought also to be taken along with the rest, and is sufficient to set out with: Thus, with these Auxiliaries, he will be qualified to pass thro' the two Examinations of *Philosophy* and *Theology* for his *Batchelour's* Degree.

Besides these two Examinations, he is also to hold a *Tentative Act* for *Batchelour*; to prepare himself for which, he ought to study particularly those Questions which are generally the Subjects of it, such as the *Divine Attributes*, the *Trinity* and *Angels*. It wou'd be no bad Practice, in my Opinion, to begin this *Act* with a *Thesis* in favour of the *Christian Religion*, against *Atheists*, *Jews*, *Mahometans*, and other *Infidels*: To do which successfully, he shou'd prepare himself with studying such Authors as have treated of this Subject; but forasmuch as these are very numerous, and he may not have time to read them all, it will suffice to read *Grotius*, *Paschal* and *Abbadie*, and, if he have time, *Huetius*
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de Demonstrat. Evangel. After this, the first Question generally propos'd in this Act, is that of the *Existence of God*; upon which such Treatises of *Philosophy* and *Theology* are suppos'd to have been read, as evidently prove the Point from Natural Reason, and answer the Objections that are brought against it: But to be able to defend this Truth with greater Strength, it will be proper to read such Authors as have treated professedly of it, such as the *Meditations* of Mr. *Descartes*; the Treatise of the *Existence of God*, by *Jacquelot*, with some other Works against *Atheists*. Upon the *Divine Attributes*, it is enough to read the first Volume of *Petavius's Theologia Doctrinae*: It will also suffice to consult the same Author upon the *Divine Providence* and *Knowledge, Predestination* and *Reprobation*: These do indeed require a particular Study; but as there is no necessity to wade very deep in them for the *Tentative Act*, so it will be abundantly sufficient to Study well this Author. Upon the Question of the *Millennium*, and that of the State of Souls after Death, which generally make a considerable part of this *Act*, there is enough to be found in the *Dissertations* of Mr. *Du Pin* upon the *Apocalypses*: The particular Question which always accompanies the last, *viz.* Whether it is determin'd in the 22^d of *S. John's Revelation*, that the Souls of the Just immediately after Death enjoy the *Beatifick Vision*, is treated of
in

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in one of Mr. *de Launoi's* Letters ; and it is easy to have recourse to the Original for the Passages from *S. Bernard*, which are so commonly alledg'd upon this Subject, as also to consult the Divines that have undertaken to explain them.

When we come to the *Mystery* of the *Trinity*, the second Volume of *Petavius's Theologia Doctrinae* will furnish us not only with the *Doctrine*, but the *History* of the *Trinity* also : But to be farther inform'd of both, it will be proper to study them separately, and for the last, to consult the *History* of the *Sabellians*, *Arians*, and other *Anti-Trinitarian Hereticks* ; enough of which may be found in the *Memoirs* of Mr. *de Tillemont*, and in Mr. *Hermant's History* of *S. Athanasius* : For the first, viz. the *Doctrine* of the *Trinity*, it will not be amiss to consult some of the Works of the Ancients, as *S. Hilary's* and *S. Austin's* Books of the *Trinity*, with some of *S. Athanasius's* Works : It is also of indispensable Necessity, to be qualify'd to answer the Arguments of *Socinians* against the *Trinity* ; for which purpose there is nothing better than the Works of *De la Place*, and Bishop *Bull* upon the Faith of the *Anti-Nicene* Fathers.

With regard to the Question of the *Procession* of the *Holy Spirit*, which is a Dispute between the *Greeks* and *Latins*, that is, whether it proceeds from the Father and the Son,

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from the Father only by the Son, recourse
shou'd be had to the History of this Contest,
enough of which is to be met with in *Allatius*
and *Petavius*, as well as what relates to the
Addition of the Word *Filioque* in the *Creed*. As
to the other Questions of *Notions*, *Relations*
and *Processions*, they are sufficiently treated
of by Divines, and are suppos'd to have
been read; and as to those that have regard
to Things unknown, *viz.* why the *Procession*
of the *Son* is call'd *Generation*, and that of
the *Holy Spirit* not so; and whether the *Holy*
Spirit wou'd be distinguish'd from the *Son*, if
it proceeded only from the *Father*; and many
other Questions of this Nature, I think they
you'd be much better let alone: But if in
compliance with Custom they also are made
part of the *Tentative Act*, what is in *Petavius*,
and commonly to be met with in the Works
of Divines are more than sufficient.

The *Thesis* upon *Angels* ought to be as
short as possible, and shou'd take in no more
than what precisely regards their *Existence* and
Nature, that is, whether there are such *Be-*
ings, and whether they have *Bodies*, or are
pure *Spirits*: Whatever else concerns them
which cannot be decided from solid *Princi-*
ples, ought, in my Opinion, to have no place
in the *Thesis*, unless we except what regards
their *Knowledge* of our *Actions*, and their
Guardianship of *Mankind*, which ought to
be remitted to Controversial Disputations:
Upon

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Upon the two first Questions, *Eftius*, and other Divines, afford us what is abundantly sufficient.

It will be objected perhaps, that there is not time enough between the *Examinations* and the *Tentative Act*, to study all the Works abovemention'd: If it be so, let some judicious Person be consulted to pick out of them some of the most useful and exact; but, in my Judgment, all of them ought to be studied before the *Examinations*.

The time between the *Act* for *Batchelour*, and the Commencement of *Licentiate*, is a precious Interval, upon the Employment of which, the Success of our Theological Studies very much depends: It is given for our preparation for the *Examinations* and *Acts* of *Licentiate*, which comprehends no less than the whole Number of Theological Treatises; but more particularly those of the *Sacraments*; of the Study of *Holy Scripture*; of *Councils* and *Ecclesiastical Histories*. To prepare for these *Examinations*, it will suffice to read some of the choicest and ablest Divines upon the Points then to be answer'd to, as *Petavius* upon the *Incarnation*; *Eftius*, *Maldonat* and *Bellarmino* upon the *Sacraments*; upon *Holy Scripture*, the *Prolegomena's* of *Serrarius*, *Walton*, and *Mr. Du Pin*; *Father Simon's Critical History* of the Old and New Testament, together with some good Commentators, as *Eftius* upon the difficult Places of *Holy Scripture*,

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ture, and the *Epistles* of S. Paul, and *Mal-*
donat upon the *Evangelists*; For *Councils* and
Ecclesiastical History, the following Works
ought to be consulted, viz. The *Abridgment*
of Mr. Du Pin's *Bibliothèque* of *Ecclesiastical*
Authors, or rather the whole Work, which
will give a Notion particular enough of all
the important Points of *Ecclesiastical History*;
the *Ecclesiastical History* of Father Alexander,
which reduces all the Questions into the form
of the Schools; and *Usher's Annals* for the
History of the *Old Testament*: The Study of
these Works is more than sufficient to qualify
us for these two *Examinations*; but as this is
also the time of preparation for the *Acts*, it
will be proper, not only to read the Authors
already pointed out, but those also and more
especially that we are about to recommend for
every *Thesis*.

For the *Sorbonnick Act*, where the *Theses*
are commonly upon the *Incarnation*, *Law*
and *Grace*; let the Works of the ancient Fa-
thers be read upon the first, and particularly
the *Decisions* of the *Councils* of *Ephesus* and
Chalcedon, with what is contain'd thereupon
in the *Acts* of those *Councils*, together with
some of the Works of St. Cyril and *Theodoret*:
upon the Question of *the Suffering* of one of
the *Persons* of the *Sacred Trinity*, the Letter
of the *Monks* of *Scythia* ought to be consulted,
with the *Answer* of the *African Bishops*; the
writings of *John Maxentius*, and the *Trea-*
tises

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tises of Father *Noris*. Upon the Question whether *Jesus Christ* had but one or two Wills, let recourse be had to the Sixth Council, and to the Writings there contain'd, as also to the Works of *Leontius* and *S. Maximus*. Upon the *Natural Filiation* of *Jesus Christ*, the Writings of *Alcuinus*, *Etherius*, *Paulinus* of *Aquila*, and *Agobardus* against *Felix* and *Elipandus*, with the Definition of the Council of *Francfort* : As the *Mystery* of the *Incarnation* is generally accompanied with what regards the *Virgin Mary*, and more especially her *Conception* ; let the Works already Pointed out be consulted on that Subject.

Upon *human Actions*, *Sin*, and the Law, the ordinary Works of Divines upon *Grace* and *Free-Will* are sufficient ; but then the Writings of *S. Austin* upon these Heads can by no means be dispens'd with, no more than the Works of the Ninth and the present *Century* : Care must be taken also, above all things, that no extravagant Opinions be embraced, nor those receiv'd in the Schools condemn'd, nor the *Definitions* of the Church departed from. In short, upon each Question to be answer'd in the *Act* of the *Sorbonne* they ought to be prepar'd to prove their own Sentiment, and to answer also to all the Objections that shall be offer'd against it ; to do which with facility, and to be Master of the Subject, all the principal Works compos-

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upon each Head, of which we shall make more particular mention in the Catalogue, ought to be consulted.

In the *Minor Act*, the *Theses* are commonly upon the *Sacraments*, the Matter of which being very extensive, they ought to study well what the Scripture says thereof; what the practice of the Church in every *Century*; as also those Passages of the Fathers that make mention of them, together with the *Sacramentaries* and *Rituals*: For their ease in this Study, the greatest part of the Questions that relate to the Sacraments have been methodically treated of in the present Age, by Men of great Parts and Learning, whose Works ought to be read before they undertake this *Act*. Upon the *Sacraments* in general, besides the Authors mention'd in the 9th Chapter, as *Estius*, *Maldonat* and *Belarmin*, *Melchior Canus* and *Vossius*, &c. may be added *Arcudius*, and the Book of Father *Juvenin*; and upon the *Form* and *Matter* of them, the 17th and 18th Chapters of the 1st Book of *Morinus* upon *Penance*, with the 12th Chapter of the 10th Book of the same Work, and the third of his first *Exercitation* upon *Ordinations*: Upon the *Intention* of the Minister, a small Piece of *Catharin's*; *Palavicini* and *Fra. Paul* upon this Subject, in their *Histories* of the *Council of Trent*; with the ninth part of the *Difficulties* propos'd to Mr. *Steiaert*: Upon the *Sacrament* of

Baptism, there is nothing better than Gerard Vossius's Work: Upon the Matter of *Baptism*, the Dissertation of Father Hardouin de Baptismo in Vino: Upon the Form of it, the 16th Chapter of the 8th Book of Morinus upon Penance; and upon *Baptism* in the Name of *Jesus Christ*, the Dissertation of Father Hardouin, and the *Benedictins* Note upon the Passage of S. Ambrose, which seems to Authorize it: Upon the Question of the Validity of the *Baptism* of Hereticks, the Letters of S. Cyprian thereupon cannot be dispens'd with; nor are the following Works less necessary, viz. S. Austin's Books upon this Subject, together with his other Works against the *Donatists*; the Passage of Optatus that regards this Question, with what Mr. Du Pin has said of it in the Preface to his Edition of Optatus; the Dissertations of Father Nicolai, of Mr. de Launoi, and of Mr. David, touching the Plenary Council, and the 44th Note of the 4th Volume of the Memoirs of Mr. de Tillemont upon S. Cyprian: Upon the Necessity of *Infant Baptism*, let the Controversial Writers against the *Anabaptists* be read, especially the Treatises of Cassander, and the Seventh Book of the Subversion of Morality, by Mr. Arnauld: Upon the State of *Infants* that die *Unbaptiz'd*, the Dissertations of Cassander, and the other Treatises mention'd in the 19th Chapter upon this Article, the Arguments of all which have been

resum'd

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resum'd by Mr. Du Pin, in his *Dissertation* upon the *Apocalyps*. The Question of *Baptism* for the *Dead*, or of what S. Paul meant by that Expression is foreign to the Subject; nevertheless they that desire to see it treated of, may read the *Dissertations* of Mr. Spanheim, and Father Hardouin upon that Subject, together with the Commentators upon that Passage of the Apostle: Upon the *Rites* of *Baptism*, the proper Works are the *Observations* of Vicecomes; the Treatises of Mr. de Launoï upon the *Solemn Time* of the Administration of Baptism, and upon the *Baptism* of *Jewish Infants*, as also Daille's first Book of *Religious Worship*. Upon *Confirmation* we have nothing new to observe: Nor have we much more upon the *Eucharist*, besides what is recommended in the 19th Chapter, saving that the Study of this Subject being very large and extensive, it may not be amiss to abridge it, and to point out such of the Authors mention'd in that Chapter as are most useful and necessary, and those are they that have written upon the *Real Presence*, and the *Perpetuity* of the *Faith*, with the continuation thereof by Renaudotius: Upon the *Institution* of the *Eucharist* at the last Paschal Supper of our Lord Jesus Christ, there's nothing better than the following Works, viz. the Treatises of Father Lami; the *Concord* of Mr. Thoinard; a Letter of a Doctor's of the Sorbonne against Lewis de Leon; the *Notes* of Mr. de Tillemont

upon this Subject, with a *Letter* of Father *Lamy's* to that Author: Upon *Communion* in both kinds, the Treatises of *Mr. de Meaux* and *Larroque* touching the *Liturgy*; the Works of Cardinal *Bona*, *Mr. de Vert*, and *Mr. Grancolas*: Upon *Religious Worship*, the Histories of *Larroque* and *Daillée*: Upon *Adoration* of the *Eucharist*, the Treatise of *Mr. Boileau*; with a Work of his, and another of *Dr. Alix's* upon the *Nature* of the *Blood of Jesus Christ* in his *Glorified Body*; and upon *frequent Communion*, the Works of *Petavius* and *Mr. Arnauld*. Upon the *Sacrament of Penance* in general, it will suffice to read *Morinus*, with what *Petavius*, *Mr. Arnauld*, and *Father Sirmond* have writ upon it. Upon *Contrition*, the Books of the Bishop of *Castorie*, of *Mr. de Launoi*, *Mr. Varet*, and *Mr. Boileau* are sufficient: Upon *Confession*, the Treatises of *Boileau*, *Father Alexander*, and *Father S. Martha* against *Daillée*, are proper, whose Book ought also to be read at the same time: Upon the *Canon Omnis utriusque sexus*, *Mr. de Launoi*: Upon *Excommunication*, *Eveillon*, and the Treatises of *Mr. Du Pin*: Upon *Extream Unction*, nothing more is necessary than the Treatises of *Messieurs de Launoi*, *de Sainte Beuve*, and *Daillée*, every thing relating to this Subject being contain'd in them; as is also to the Subject of *Orders* in *Morinus's* Treatise of them: Upon the *Celibacy* of the *Clergy*, the *Objections* of

Calixtus

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Calixtus de Conjugio Clericorum, are worth the reading, and so are the Works of Father *Thomasassin* in the first Part of his *Ecclesiastical Discipline*, and of other Catholick Divines, in answer to those Objections: Upon the *Distinction* of *Bishops* and *Presbyters*, it will be proper to read on one side *Blondel's* Book touching the Sentiment of *S. Jerom* upon it, and on the other side the Works of *Hammond* and *Pearson* against it, and in support of the Difference of their Orders, together with what *Morinus*, and other Catholick Divines, have said on the same Subject: Upon *Marriage*, the Treatises of *Mr. de Launoi*, *Galesius*, *Gerbaix*, and *Boileau*, deserve our reading: Upon the *Power* of the *Church* to hinder *Marriages*, and upon the *Validity* or *Invalidity* of those where the Parties are near of Kin, see the Treatises of *Gentianus Hervetus*, and of *Mr. le Maire* on these Subjects: Upon the *Indissolubility* of *Marriage*, see a Note of *Cotelerius* upon *Hermas*, where he cites all the Passages of the Ancients upon this Subject; part of *Mr. de Launoi's* Book upon *Marriage*, where he treats of this Question; and the *Commentary* of *Jac. Gothofredus*, upon the 7th Title of the 3d Book of the *Theodosian Code*: Upon the *Administrator* of *Marriage*, see *Melchior Canus's Theological Places*, and a *Dissertation* of *Mr. de Meaux* upon this Subject: Upon all the Questions that concern *Marriage*, see the *Cases of Conscience* of *Mr.*

de S. Beuve, and the new Book of *Conferences* upon *Marriage*, by Father *Semelier*. Lastly, Upon all the *Ceremonies* and *Usages* in the *Sacraments*, let Father *Menard's* *Sacramentary* of *S. Gregory* be consulted; Father *Maillon's* *Liturgies*, with his Preface; Father *Martenne's* *Treatises of Rites*, together with those of *Messieurs de Verte* and *Grancolas*.

The *Major Act* is of all the most Important, and that which comprehends the most Matter; for it takes in the Questions in general upon *Holy Scripture*; the *Hierarchy*; the *Rights* and *Limits* of *Ecclesiastical* and *Temporal Power*; *Ecclesiastical History*, especially that of *General Councils* and *Heresies*, and the principal Points of *Chronology* and *Criticism*, as well upon the Sacred History of the New Testament, as upon *Ecclesiastical History*, and Authors.

Upon *Holy Scripture* we have already pointed out the Books that are proper to be read; which may nevertheless be abridged for the preparation for this Act, and be reduc'd to the following few, *viz.* *Walton's Prolegomena's*; *Mr. Huet's Evangelical Demonstration*; *Morinus's Exercitations*; Father *Simon's Critical History* of the Old and New Testament; *Mr. Arnauld's Book of the Reading of Holy Scripture*; with the *Defence* of the *Versions* and *Prolegomena's* of *Mr. Du Pin*, wherein all the Questions upon *Holy Scripture*

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ture that make part of this Act are amply treated of.

For preparation for this *Act* in *Ecclesiastical History*, let the Ancient Historians be first carefully read, as *Eusebius*, *Socrates*, *Sozomen* and *Theodorit*; the Extracts of *Theodorus* *rector*, with the excellent *Notes* of *Valesius*; the Abridgment of *Liberatus Diaconus*, and the Writings of *Marius Mercator*; *Lactantius* upon the *Death* of the *Persecutors*, with the *Notes* of *Toinard*, and for the particular History of *France*, *S. Gregory of Tours*: Let the *Acts* of *General Councils* also be read, with particular Treatises upon various Questions, as *Pearson*, *Mr. de Tillemont*, and *Mr. Du Pin* upon that, Whether or no *S. Peter* was ever at *Rome*? Upon the *Mission* of *S. Dionysius* into *Gaul*, the *Dissertations* of *Father Sirmond*, *Messieurs de Marca* and *de Launoi*; upon the *Succession* of *Popes* and *Bishops* of great Sees, what *Mr. Du Pin* has said in his History will suffice; upon the *Life*, *Death* and *Assumption* of the Blessed *Virgin*, see *Mr. de Tillemont*, *Mr. de Launoi*, *Mr. Lavocat* and *Mr. Joli*. Upon the *History* of *Hereticks* in general, let *S. Epiphanius*, *S. Austin* and *Philastrius* be read: But for more particular Instruction in the History of the *Pelagians* and *Semi-Pelagians*, see what concerns it in the last Edition of *S. Austin's Works*, with *Vossius* also and *Cardinal Noris*: Upon the Question relating to the *Monks* of *Scythia*, viz. *Whether one of the*

the Persons in the Holy Trinity suffer'd ? see the *Dissertation* of Cardinal Noris : Upon the *History* of the *Donatists*, the Books of *Optatus* and *S. Austin's History* of them in his *Works*, with some particular *Treatises* of his, together with *Mr. Du Pin's History* of them, as it stands before his Edition of *Optatus*. Upon the *Criticisms* on Authors and Works, *Mr. Du Pin's Bibliothéque* will suffice, as will the *Memoirs* of *Mr. de Tillemont* for all *History* in general down to the 16th Century. For the *History* of the following Ages, let the Authors that have writ of them be consulted : Upon the Question touching the three Chapters, see the *Acts* of the 5th Council, and the Writings upon that Subject, together with the *Decrees* of Pope *Vigilius* : Upon the *History* of the *Monothelites*, see the *Acts* of the 6th Council, and particularly upon the Question that regards *Honorius*, the *Works* of the Modern Authors that have treated thereof, as the *Dissertation* of Father *Garnier* : Upon the Question of *Images*, see the *Acts* of the Eastern Councils upon this Head, together with what Authors of the West have writ upon it, more especially *Daille* in his Latin *Treatise*, and a Preface of Father *Mabillon's*, that is to be found in the *Acts* of the *Saints* of the Order of *S. Benedict* : Upon the *Schism* of the *Greeks*, see *Mr. de Marca de Concord.* and *Allatus de Consens.* which two will abundantly suffice

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to instruct us in whatever concerns the *Greek* Church from her separation from the *Latin* Church to this time: Upon the History of the 9th Century, see *Mauguinus* and the Pre-ces of Father *Mabillon*: Upon the *Holy War*, see the Book intitl'd, *Gesta Dei per Francos*. The History of the *Schism* of the Popes of *Avignon*, and that of the *Knights-Templars* may be seen in *Messieurs du Pui*, who have writ it very exactly, as may the first also in the *Lives* of the *Popes*, publish'd by *Balufius*, together with his *Notes*. For the History of the later *Councils* after the 12th, see *Richerius*, especially for what relates to the *Councils* of *Constance* and *Basil*; but for that of *Trent*, *Fra. Paul* and *Palavicini* shou'd be consulted.

Upon the Questions of the *Hierarchy*, and the *Papal*, *Ecclesiastical* and *Regal Rights*, which are also to make part of this *Act*, it will suffice to read the following Treatises, viz. *Richerius's* Apology for *Gerson*, and his History of *General Councils*; the Letters of *Mr. de Launoi*; the Latin Dissertations of *Mr. Du Pin* upon the *Ancient Discipline* of the Church, with his Treatise of *Ecclesiastical* and *Temporal Power*, and those of the two *Barclai's* on the same Subject.

Lastly, Upon the particular Questions of *History* or *Chronology*, which are also brought into this *Act*, see the Modern Authors that have treated of them; and for a more regular and orderly Course of History, see *Baronius*;

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ronius; Father *Pagi*; the Memoirs of Mr. de *Tillemont*; Mr. *Du Pin's Ecclesiastical Bibliotheca*, and Father *Alexander's History*.

Thus I have gone through the Works that ought to be studied, in order to qualify a Man for keeping the *Acts of Licentiate*; which Study will serve also for the *Disputations*, seeing there is no Objection can be offer'd on one side or the other, but what is to be found in these Works; by observing which, they will be sufficiently provided, either to combat the Opinions that are maintain'd, when contrary to their own, or to propose the most material Objections to them, tho' they shou'd happen to be of the same side of the Question with the Opponent.

It will not be amiss to observe here, that in recommending particular Authors, it is not our Intention to advise the Reader of them to follow implicitly the Sentiments of those Authors, and take their Opinions upon Content; but, on the contrary, our Advice is, that every one judge of them for himself, and embrace only such as appear the most probable and best supported: To do which successfully, and without being impos'd upon, let the Authorities, Reasons and Conjectures of all be sincerely and impartially examin'd, their Arguments, Connexion and Consequences well weigh'd and compar'd together, and then frame their own Systems from the whole, without regard to the Opinions of
Moderns.

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Moderns, but rather to the Authority of the Ancients from whom they cite, and which will be proper to consult in their Originals, that they may not mistake their true meaning, nor be ignorant of the force or weakness of it.

Having now conducted Divines to the end of their *Licentiate*, I shall not pretend to go any further, nor to prescribe Measures to such as are gone beyond it. With regard to the *Esperies*, which is the last *Act* for a *Doctor's* degree, their *Licentiate* Studies are sufficient for the general Questions upon *Holy Scripture*; and for the particular ones, if some good Commentators are consulted, as *Bonfrerius* and *Justus*, together with those that have treated of the principal Difficulties therein, it will be a sufficient preparation: As to the *Moral* Questions which accompany those of *Holy Scripture* in this *Act*, such as those upon *Usury*, *Simony*, *Lying*, and *Mental Reservations*, let those Authors be consulted that have been already pointed out, with those which shall be recommended in the 27th Chapter, upon *Morality*.

Let it not here be imagined, that when we have gone through the Course of Studies above-mention'd, we may then sit down and take our rest, without pursuing them any farther: No, these are no more, if I may be allow'd the Expression, than a Causeway leading us to more serious and substantial Enquiries,

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quiries, in which every one must govern himself according to the Employment he is engag'd in. He that professes Divinity, ought to apply himself chiefly to the Study of *Holy Scripture* and *Ecclesiastical History*, and he whose Province it is to Preach the Word, to Books of *Morality*; and he again who is call'd to the Government of some Church, shou'd more particularly turn himself to *Ecclesiastical Discipline*: In short, the various Occupations and Employments Men are engag'd in, vary also the Subjects to which they ought severally and more particularly to be attach'd; but then they ought, in whatever State they are, never to neglect the more essential Study of *Holy Scripture*.

C H A P. XXVI.

Of the Manner of Preaching, and the Rules to be observ'd in it, together with the Books that are proper to be read in order to it:

OF all the Offices or Employments of Ecclesiasticks, that of Preaching the Word of God is the most necessary, and of greatest Importance, and, at the same time, that which they

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They are most apt to miscarry in; there being nothing more frequent with that great Body of Men than bad Sermons. The source of this Evil arises chiefly hence, that they, who are concern'd in this Function, either want a Capacity or prerequisite Knowledge, or have not that Idea they ought to have of the most qualifying and profitable manner of Preaching, or else have some sinister Views, which of all Men they ought to be the greatest Strangers to. Some Men imagine, that no great Capacity is required to become a *Preacher*, but that it is enough to be a little Eloquent, and know how to give their Discourse an agreeable Turn, and that the reading a few Books of *Morality*, or *Sermons*, is a sufficient qualification; but such are grossly mistaken, and it is certain, that he that undertakes that Province without a fund of Learning, and a long Course of Study, will never handsomely acquit himself of his Ministry, nor reap any great Fruit from his Labours: He ought to be full of the Truths and Maxims of the Gospel, and to be Master of those Sacred Oracles; to have read and studied also the *Homilies* and *Sermons* of the Fathers before he can expect to discharge himself of so weighty a Function. If a *Preacher* has not thus made himself familiar with *Holy Scripture*, and form'd himself upon *that* and the *Fathers*; in a word, if he is not a compleat Master of his Subject, and does not draw what he teaches from

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from his own proper Fund, it is impossible his Discourses shou'd ever be very solid and edifying. The *End* a *Preacher* shou'd propose, and indeed the only thing he shou'd aim at, ought to be to instruct and affect his Audience: But how is he qualify'd to Instruct, if he is Ignorant himself? And how shall he affect and move his Audience, if he is not touch'd himself with the Truths he Preaches? It is also requisite, that a *Preacher* have a good *Utterance*, and that he express himself well, and in easy and just Terms, and withal in a polite and graceful Style, without which his Sermons, how good soever they be at the bottom, will make no great Impression upon his Hearers. We are not, however, to account those Sermons bad only, because they are deliver'd in an unpolish'd and disagreeable manner, the *Preacher* perhaps having no great Talent that way, nor facility of Expression, if otherwise, the Discourse contains wholesome and substantial Truths; but shou'd be rather dispos'd to pardon such Defects, and pity his Incapacity: But for those that officiously intrude themselves into the Pulpit, without being oblig'd to it, if they fail in the manner, and express themselves disagreeably, it is unpardonable.

But how dextrous soever a *Preacher* is in his Way and Manner of Delivery, yet if he undertakes this Province without a Fund of *Christian Morality*, he is much more to blame than

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than he wou'd be in the want of *Manner* only: And from hence it is, that there are so many Sermons abounding in Words only, or, which is the same thing, in airy Speculations and chimerical Notions, which are of no manner of use towards the Improvement of Mens Manners, and perhaps as little understood by the People as if the Discourse was in an unknown Tongue. It is another great failing in the Ministry of the Word, either to *enervate* the Truth thro' Cowardise, to corrupt or sophisticate it thro' Ignorance or Interest, or to expose it to ridicule by an affectation of Wit. But besides these gross Failings in some, there are others again that offend the intelligent and judicious part of their Audience, by loudly and impudently exclaiming against Trifles, and expressing a great deal of Heat upon Matters of little Concern, which, together with their natural Motions and Gestures, makes false impressions upon the Minds of the People; as well as creates a dislike in Men of Understanding.

Another great Fault, and justly condemn'd in *Preachers*, is, when they vainly value themselves for their Knowledge or Eloquence, when they set up for Wits, and Men of new Talents, and take some Pains to be thought so; for then they utter their own Conceits, and fantastick Notions, which do no more edifie than please; in short, they talk for themselves, and not for the Improvement

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provement of the Audience, and, for the most part, even mistake that too: How do such as these labour in their Closet for a fine Thought, as they call it, and what pains do they take to make their Memory the faithful Guardian of it, that they may have the pleasure of communicating to their Audience what they are so fond of themselves! In short, they are more concern'd to sooth and gratify their own Vanity, than to inform the Understanding, and affect the Consciences of their Audience; whereas, according to the Rules even of Heathen Eloquence, it was the chief and main business of the Orator to instruct and move. I purposely omit to mention the *Manners* of the *Preacher*, it being certain, that the way to make any considerable Influence upon those under his Care, is to instruct them as well by his own example, as by the Lessons he gives them, and to practice himself what he recommends to them; for otherwise they may justly say to their Teachers what *S. Paul* did to the *Jews*, by way of reproach, who preach'd the Law, but did not observe it themselves: *Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? And thou that teachest a man should not commit adultery, dost thou commit adultery?* Rom. xi. 21, 22. Such are they that Preach the Word of God, either whilst they live in open Transgression of it, or whilst they

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should be making satisfaction to the Church for their Crimes by Penance: And to such as these it was, that the Royal Prophet interdicted the Preaching of the Word, when he said, *Peccatori autem dixit Deus, quare tu arras Justitias meas, & assumis testamentum meum per os tuum?* To the sinner God said, *Why dost thou preach my laws, and take my covenant in thy mouth?*

Its true indeed, that some Profit may be reap'd from bad Sermons, and that good ones, how bad soever the Morals of the Preachers be, may nevertheless instruct and touch the people; but neither of these kinds of Teaching are the more excusable for that: For the one does not Preach as he ought to do, and the other does not live so: The first does not do the good he might do, by reason of the coarseness of the Composition, and the last, by reason of his evil Example. The Hearers of the first are often dismiss'd without being much instructed, or affected; and those of the last often depart without either, and sometimes too in Indignation, if not contempt of the Preacher, for being so little affected himself with the Truths he teaches.

There was amongst the Ancients, as there is at this Day, three ways of Preaching; the first was by familiar Lessons to the Ignorant and Catechumens, to instruct them in the Principles of Religion, in the most necessary Truths of Morality, and in our Holy My-

steries; the second, by *Homilies* upon Holy Scripture, wherein the Sacred Text was not only explain'd, but occasion also was taken from thence to instruct the People by Moral Reflections; the last was by continued Discourses upon one particular Point of Morality, or upon a Myſtery, or else upon the Life of some Saint. The first Method ought to be plain and simple, but yet not flat and barren: For sometimes the Teacher ought to enlarge and raise himself, and not always go on in the style of a Catechist, imitating, as near as may be, the manner of *S. Cyril of Jerusalem*, *S. Austin*, and other Fathers, who made *Catecheses* and Sermons for their new Converts. For the second way by *Homilies*, and which indeed is the most proper, the best Pattern for imitation is *S. Chrysostom*, who, after he has given a Literal Explication of the Gospel, proceeds to enlarge upon some Point of Morality that naturally arises from the Text: *Allegorical* or *Moral* Reflections may also be made upon every Verse as it is explained according to the Method of several of the Fathers. As to the last Method, which is indeed the same with what we now call Sermons, it were to be wish'd, that in such Discourses some sound Principles of Morality were always treated of, and that these were well and judiciously laid open; that the Preacher wou'd also take notice of the considerable Failings in Christian Life, and

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represent Vice in its proper Colours, that he might create in his Hearers an abhorrence of it; that he wou'd also teach them some Virtue, and recommend and enforce it with such Arguments as shou'd compel them to the practice of it. It would not be amiss also sometimes to descend to Particulars, and paint all the several Virtues and Vices of Mankind; but then the Preacher ought not to dwell upon those Descriptions, nor consult more to make them agreeable than profitable; for it often happens, in attempting to draw to the Life, that they teach some more Vice than they knew before, and recommend Morality more like *Pagan Philosophers*, than *Christian Preachers*: The Reasons and Motives that Natural Religion teaches, may, and ought to be made use of; but then they ought not to rest there, and refer every thing to the Principles of Natural Reason. With regard to the Method of the Composition, the Ancients had none that was certain and regular, they neither Prefacing their Discourses, nor disposing them into Divisions and Subdivisions, as is the practice of Moderns; but then there was more true Eloquence. However, seeing this Custom has prevail'd, we are, in some measure, oblig'd to comply with it; only let care be taken, that the Preamble, which is generally before the Angelical Salutation be retained (a Custom introduc'd in these later Ages, and not known to Antiquity) have relation

lation to the Subject to be treated of, that the Divisions be natural and just, and not too numerous, that the Exordium be plain and short, and the Peroration affecting and recapitulating what has been taught: The Method of concluding all with a Prayer has been usefully practic'd and approv'd in our Days. In Sermons, whose Subjects are the Sacred Mysteries of our Religion, the Preacher ought not to stand upon Scholastick Explications; but after a plain declaration of them, and substantial Proofs brought to support them, shou'd draw some Moral Instructions from them. Lastly, In Panegyrical Discourses upon the Saints, special care ought to be taken, that nothing fabulous or extravagant be reported of them, and that in relating their Virtues, they press and recommend them to the People, and exhort and excite them to the practice of the same.

As the Works of the Fathers, and other Authors, that are proper to be studied in order to form a good Preacher, have been already pointed out, it now remains that we shew in what Manner they ought to be studied. *First* then, It ought to be the business of every Preacher continually to study the *Holy Scriptures*, especially the Moral Books of the Old Testament, as the *Psalms*, the *Proverbs* and *Wisdom of Solomon*, *Ecclesiastes* and *Ecclesiasticus*, with the whole *New Testament*: With these he ought to be as familiar

as possible, until he has them all *ad unguem*, and is able, upon every occasion, pertinently to cite them upon any Point of Morality. It is also no less necessary, that he draw Maxims of Morality from the Writings of the Fathers, that he make both their Thoughts and Expressions his own, and treasure up the most beautiful Passages in them, that he may have them ready to cite as often as there is occasion, and also that he make use of their Exhortations and Reasonings. In reading the Sermons of the most celebrated amongst the Moderns, it will be proper to endeavour after their Method, to imitate their Turn and Manner of Expression, and to observe the Figures they use, to touch and affect their Hearers or Readers: But then they are not to be follow'd servilely, as some do, who do little more than copy after them, or, as others, that patch up a great many of them together into a Rhapsody, without either Order or Connexion. The Preacher ought certainly to furnish at least the Design and OEconomy of his Piece; he may indeed take Hints and Thoughts from others; but then he ought so to make them his own as that they shall not be perceiv'd to be another's; and so shall they give Satisfaction to the Publick, and derive Honour upon himself.

The Question might here be ask'd, Whether or no a Preacher ought to compose his Sermon throughout, and learn it by heart

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as School-boys do their Lessons, or it is sufficient to form a Plan of the whole, and he be left at liberty to deliver himself as his own Genius and Imagination shall direct him? In answer to which, all the several sorts of Sermons ought to be distinguish'd, together with the different Dispositions of the Audience, and various Characters of the Preachers. In general its certain, that whether the excellency of the Ministry of the Word be consider'd, or the Disposition of the Audience, the Preacher cannot be too well prepar'd; for the least Negligence or Mistake in Preaching the Word of God may expose it to contempt, and hinder the Fruit that might have been reap'd from a well digested Discourse, which is a Fault that cannot well be repair'd. In *Homilies*, however, which ought to be familiar Discourses, and not above the reach of those to whom they are Talking, it would be needless to prepare a labour'd and studied Discourse; its sufficient to have consider'd the Subject well that's to be treated of, to form a Plan of the Manner he intends to observe, and to dispose and set in order in his Mind the Things he proposes to speak of, and the Passages he is to cite, and to leave the rest to the dictates of his own Reason, and to the Assistances he may expect from God: *Vobis dabitur in illa hora*. But in regular Sermons, which are to be Preach'd to more considerable and more judicious Audi-

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ences, the Preachers there cannot be too well prepar'd, if they have any regard to their Hearers, and therefore ought to compose entire Discourses, which, after they have well digested, they shou'd get by heart, that they may utter nothing but what is just, and express themselves in apt and beautiful Terms: And this is what young Preachers ought diligently to observe, because it will require a long practice before this Dependence may safely be shak'd of: There has been indeed, and still are some, that by long Custom have got above it, and do not need to tie themselves down to this Rule; who after they have consider'd their Subject, and have rang'd it into proper Heads and Divisions, can furnish out the rest from their own proper Fund without the least hesitation: But then how few are they that have arriv'd at this Perfection?

It is not my business, in this place, to give Rules for *Declamation*; nevertheless it may not be amiss to give this one Advertisement to Preachers, that it ought, in general, to be such as is suitable to the Gravity of the Truths they are Preaching. Far from *Pulpit Oratory* and *Evangelical Declamation*, is that of the Theater, where their affected Tones and Gestures, and indeed their whole Action wou'd very ill become the Dignity of the Word of God. It is the business of a Preacher so to animate his Discourse, as to affect the Audience, and to deliver the Truths he intends

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tends to establish, with a becoming Gravity, but without exaggeration; to thunder aloud against Vice and Impiety, yet without exclaiming out of Season; and to describe Virtue in such a manner as to render her amiable, yet carefully avoiding all affectation of Wit and Drollery: In short, he ought to preserve, both in his Looks and Action, such a Decorum as the Importance of Divine Truths require; and, above all, he shou'd take care to express a profound Modesty; for Front and Assurance in Preachers is no admir'd Qualification; nor is it to be suppos'd, that a haughty and arrogant Behaviour, which bespeaks a kind of contempt of the Audience, shou'd ever be a recommendation: A modest and humble behaviour, on the contrary, prepossesses the Audience in his favour, and disposes it to a good Opinion of him, and to receive with Pleasure the Truths he is about to teach. The Tone of the Voice ought also to be Grave and Modest, especially at the beginning, and when he is upon Things that require no extraordinary Motion; but when he is declaiming against Vice, and exhorting to Virtue, or penetrating into the secret recesses of the Conscience, in order to recover and reclaim the Sinner, he is then allow'd to raise himself, and express a Warmth and kind of Transport, but by no means to let it run out to excess.

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It may here be said, perhaps, that I have been too Prolix, and enlarg'd too much upon a Subject that seems foreign to my purpose; but I flatter my self the Animadverter will pardon me on second Thoughts: For why, when I'm treating of Theological Studies, shou'd Preaching be wholly omitted, to which they all chiefly relate, it being, of all others, the most necessary Function for the Salvation of the Faithful, and the most Important for the Ministers of the Church?

C H A P. XXVII.

Of the Way and Manner of studying Morality, with regard to the Direction and Decision of Cases of Conscience.

THere are two Ways of studying *Morality*, the one with regard to Preaching, which has been just treated of, and the other to the direction and resolution of *Cases* of *Conscience*, of the Study and Practice of which I intend to treat next.

One of the principal Duties of Ecclesiasticks, and in which they are most commonly employ'd, is that of directing Mens Consciences:

sciences: They are the Lights of the World to inlighten and conduct the Faithful in the way of Salvation; but if this Light that is in them be nothing but Darknes, to what purpose then shall the Faithful have recourse to them? Let them therefore first Illuminate themselves before they desire to give Light to others; for if they are Blind they shall fall into the Mischief that our Lord Jesus Christ foretold in his Gospel: *If the blind lead the blind, they shall both fall into the ditch.* Thus, without peradventure, it ought to be one of the main Studies of Ecclesiasticks, to qualify themselves for the Conduct of Souls, to shew them the way to Life and Immortality, to help their Infirmities, and cure their Diseases, to remove their Doubts and Scruples, and set their erring Consciences right; and, in short, as they are Ministers of God, to inflict upon them the Punishment of Penance as often as it's necessary for their Correction and Amendment. The Books proper for Instruction in *Morality* and *Cases of Conscience* have been already pointed out; let it not here then be thought foreign to the Subject, if I take notice, in a particular manner, of the Dispositions suitable to *Directors of Consciences*, and of the Conduct they ought to observe in their Instructions and Decisions; for as I have undertaken to treat of whatever regards Theological Studies, and of the way to make a profitable use of them; and as the Direction

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and Decision of *Cases of Conscience*, and the Administration of the Sacrament of Penance makes part of these Studies; so I thought I shou'd not exceed the limits of my Subject, in giving some Rules for the Direction, and Principles for the Decision of them, together with some Maxims to be observ'd in the *Judgment* of Penance.

Altho' it be the business of all Christians to be well instructed in the Duties of their Christianity, and the Gospel be sufficient for this purpose, yet is it also necessary that they hear the Voice of their Pastors, and hearken to those that are appointed their Overseers, and intrusted with the Care of their Souls. This Employment of Conducting Souls to their greatest Happiness, is indeed an important Charge, and therefore requires the Assistances of Knowledge and Prudence: *S. Gregory* said, that the Art of governing Souls was the *Supream Art: Ars Artium regimen Animarum*. The Aid of Knowledge is certainly necessary to inform and enlighten the Minds of those that are to be conducted, that they do not miscarry and fall into Perdition, by being led through unknown Paths that the Gospel never pointed out; and that of Prudence is equally so, for taking the properest and most suitable Measures with them: This Knowledge ought to be learnt from the *Holy Scriptures*, the *Canons of Councils*, and the Sentiments of the *Fathers*; these being the
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pure Sources, from whence flow Rivers of living Waters that spring up to Eternal Life; *Fontes aquæ salientis in vitam æternam.* Every Man that's appointed to this Ministry ought to lay down some sure and certain Rules to himself, which he ought to take from these infallible Sources; but then he should also take care to be prudent in the application of them, and not run into an excess of Severity: He ought to consider well the state of those under his Care, that he may apply such Remedies as are proportion'd to their respective Strength or Infirmary, that he become all things to all Men, without the least abatement notwithstanding of the Essential Obligations of a Christian, and especially of those he is under, with regard to his Ministry. That he may acquit himself worthily of this great Function, let him have no other View but the Salvation of the Persons under his direction; let him not soothe and flatter them by a base and cowardly Complaisance, nor terrify them with an unseasonable Severity; let him apply himself earnestly to instruct them in all the Duties of Christianity, and furnish them with the means of discharging them: Let his Counsels and Admonitions be discreet and judicious, and always agreeable to the Divine Law, never hearkening to the sham Pretenses that may be alledg'd in abatement of it, but adhering always to Justice and Truth, and proposing them only as his sovereign Guides, both

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both with regard to himself and others: Let him, above all things, avoid all unprofitable Discourse with them, and shew no manner of regard to their Scruples, that have no Foundation; in short, let him not make a Trade of his Office, that shall keep him perpetually employ'd. How many Guides are there, who thro' an over Easiness, or perhaps thro' Complaisance, spend, or rather trifle away, a considerable part of their Time with their Votaries, without doing them any real Service, or so much as reforming their own Measures with them? Whereas it ought to be their care to hearken to nothing but the real Wants of those they have the Conduct of, to direct them into the right Way, by teaching them their several Duties, and to bring them back when they find them gone astray; but by no means to hear their impertinent Talk, and much less to be guilty of it themselves. But I forbear to enlarge farther upon this Head, it falling not so properly under my Cognizance; and, I hope, the little that has been said will suffice to make those Guides reflect how necessary Knowledge is for the direction of those under their Care, and upon the Manner to be observ'd both with regard to the Conduct of those and of themselves.

I come now to what more immediately concerns my Subject, I mean, to the *Decision of Cases of Conscience*, that is, of Difficulties that arise about what a Man may Conscientiously

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tiously do, or not do; of what is Sin and what is not so; of what a Man is oblig'd to do in order to discharge his Duty, and of what may be let alone without breach of it. There are two Things which are the Rules of all our Actions, *viz.* the Law, and our own Consciences. Every Action that is committed against the first, is evil in itself; and that which is committed against the last, is evil with regard to him that does it. If, when Conscience and the Law go hand in hand, and clash not with one another, an Action is committed against the Light of both, it is then without excuse: If again, the Conscience is erroneous, and the Man is persuaded that such or such an Action is contrary to the Law, which is not so, and shall act against that Perswasion, such an Action is *Sin*, altho' it be no transgression of the Law: If, on the other hand, he act according to Conscience, and yet transgress the Law, he is guilty before God; provided that Law is such as he is oblig'd to know, and his Ignorance of it is not invincible: If again, it shou'd happen that a Man is in doubt about an Action, whether the doing of it is lawful or not, he ought in such a Case to consult,

First, His own Reason.

Secondly, Some judicious and disinterested Person; altho' it must be own'd, with *Tully*, that the Doubt itself gives a strong Presumption that the Thing doubted of is forbidden.

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There may, notwithstanding, be frivolous Scruples and Doubts that have no Foundation: For common Believers are not qualified to comprehend the whole Body of Natural and Divine Laws, but are liable, thro' their Ignorance to be often deceiv'd, and to make scruples of Things that are no where forbid: But besides, there are a great many human Laws, which the Faithful are ignorant of, and which they are not oblig'd to know: They are therefore, upon these occasions, in need of some Assistance, and ought to have recourse to such Persons as are skill'd in these Things, and have made them their particular Study, that from them they may have their Doubts resolv'd, and their Minds quieted, and have their Decisions for their future Conduct. As there is nothing of greater Importance with regard to Mans Salvation, than to direct them right in doubtful Cases, so there is nothing more dangerous, than officiously to meddle therein without prerequisite Qualifications: They therefore that make Profession thereof, and are oblig'd by their Occupation to determine in *Cases of Conscience*, ought certainly to have gone through a particular Course of Study with regard to this Employment, before they venture to undertake it.

They ought, in the *First* place, To study thoroughly the *Law* of God, and that in all
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its Branches, and be resolute and unshaken in the Defence of it.

Secondly, They ought to make themselves acquainted with the *Canons of Councils*, and with the *Custom and Practice* of the Church, both Ancient and Modern.

Thirdly, As there are a great many Cases in Ecclesiastical Discipline, that depend upon the *Canon Law*, it is necessary that they study, at least, the Decree of *Gratian*, that they may have recourse to it as often as there is occasion, as to the Foundation of the present Practice.

Fourthly, It will be very much to the purpose to run through the best *Commentators* upon the *Canon Law*, together with the *Casuits* of greatest Credit and Authority; for upon these they may venture to found their Decisions, provided they do but avoid two Extreams: The *First* and most common of which, is by inclining to abate something of the rigour of the Law by false Glosses and Interpretations of it: The *Last*, is by deciding with too much Severity, in following the Terms, without taking the Sense of the Law: But, above all, they ought to take care on one side, not to follow the Mistakes of some Modern Casuists, which have been justly condemn'd by the Church; and, on the other, not to give those Things in command, which are only recommended and advis'd.

Lastly

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Lastly, In all their Decisions they ought to observe no other Rule than that of Justice and Equity, and to guard well against Partiality, in complaisance and respect to Mens Persons; and against answering as the false Prophets did, that told nothing but smooth Things, and such as they thought wou'd please the most; in short, to say nothing but the plain and naked Truth, how averse soever they may be to hear it, and howsoever difficult to practice: Let them by no means buoy up the weak and frail, with sowing Pillows under their Arm-holes, and lulling them into a false Tranquility; but rather apply such wholesome Severities to the Distemper, as will effectually reach to the Root of it.

The Directions I have here given to be observ'd, do in a more especial manner belong to the *Tribunal of Penance*; and therefore I shall not enlarge any farther, but recommend to those in that Chair the Works of Ancient and Modern Authors on this Subject, and, amongst others, the Rules of *S. Charles Borromée*, which the Clergy of *France* have adopted to check that Libertinism that was introducing. Some of those Works that deserve to be consulted, as proper Rules and Directions in the Administration of *Penance*, have been already pointed out, and the rest shall be inserted in the Catalogue.

C H A P. XXVIII.

Of the Study of the Canon Law.

ALtho' the *Canon Law* be a particular Science, and generally distinguish'd from Theology; it may nevertheless be said, that this Study makes a part of it, and especially the *Ancient Canon Law*, as does also the new, with regard to the present Times; to be convinc'd of which, we need but trace the Ecclesiastical Law back to its Origines. The *Church*, after it was establish'd by *Jesus Christ*, form'd by the *Apostles*, and diffus'd thro' the whole Earth, consisted of a Body of Men united by the same Faith, the participation of the same Sacraments, and the exterior Bonds of mutual Love, which we call Communion: This Body is govern'd by its Pastors, who are united together to labour in concert at the same Work, viz. the preservation of the *Doctrine of Jesus Christ*, and his Apostles, and of that *Discipline* that keeps the Body in the practice of good Manners, and in subordination and submission to the Bishops that are set over them. 'Tis certain, that this *Jurisdiction* of theirs is all *Spiritual*, both in its Origine and Effects, that they can make no Laws but such as are purely Spiritual, nor inflict other Punishments than what are of a Spiritual

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Spiritual Nature. And this the Bishops, who are the Successors of the Apostles, have always claim'd as their Right, and put in practice for the welfare and edification of the Church; and these are what we call the *Canon Laws*, because they were first made by *Councils*, whose Decrees and Ordinances they commonly call'd by the Name of *Canons*. Some of them were made in the earliest Ages of the Church, and the Church has continued ever since making others without interruption. These *Laws* or *Canons* have been always made either by *Provincial Councils*, or by Councils compos'd of *several* Provinces, or else by *General Councils*, and have ever had the force of Laws in the whole Church: When once they were universally receiv'd, Collections were made of them at various Times, which serv'd for Rules for the Government of the Churches. What I take to be the first and oldest of this kind, is that Collection known by the Name of the *Apostolick Canons*, which nevertheless are not truly so, but were made at various Times, and by divers *Councils*, within the three first Centuries: To these we may add another Collection, attributed to the *Council of Elvira*, which I also believe to be Ancient. The first Council of *Arles* made a Collection for the whole Western Church, and requir'd Pope *Sylvester* to publish it, because he was Bishop of the most considerable Diocess of

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the *West*. There was also divers Councils held in the *East* before that of *Nice*, who made some Canons of Importance with regard to *Ecclesiastical Discipline*, as those, for instance, of *Ancyra*, *Neocæsarea* and *Laodicea*; after which was held the great Council of *Nice*, twenty of whose Canons were receiv'd in general by the *whole Church*; In like manner were the Canons of subsequent General Councils, as of *Constantinople*, *Ephesus* and *Chalcedon*. Of the Canons of the above mention'd Councils, there was afterwards compos'd a Code, which was call'd, the Code of the Canons of the *Universal Church*, and was made up,

First, Of those of the *Nicene Council*, as the most celebrated, and of greatest Authority.

Secondly, Of the xxv Canons of the Council of *Ancyra*.

Thirdly, Of those of the Council of *Neocæsarea*.

Fourthly, Of the xx Canons drawn up by a particular Council held at *Gangra*; of li of the Council of *Laodicea*; of vii of the Council of *Constantinople*; of viii of the Council of *Ephesus*, and of xxix of the Council of *Chalcedon*.

The Church of *Africa* also was pretty fruitful of Councils, in which many valuable Canons were made, and which were in like manner Collected into a particular Code

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In imitation of these, the Churches of *Rome*, *France* and *Spain*, had their *Codes* of Canons from the beginning of the fifth Century. The *Decretals* of *Popes* were also taken into that of *Rome*, and some of them even into those of other Churches, which were chiefly compos'd of the Canons of Eastern Councils, and of those of their own Countries. These *Original* Collections were afterwards succeeded by others made by particular Men; as, for instance, *Dionysius Exiguus* made one for the Church of *Rome* in the beginning of the Sixth Century; and *Ferrandus Diaconus* another of several Canons, which he intitl'd, *Breviatio Canonum*; *Cresconius*, an *African* Bishop, also made another, and *Martin* of *Prague* another for the Church of *Spain* in the Seventh Century. *Isidore Mercator* again compos'd a new Collection, wherein he also inserted the *false Decretals* of *Popes*: The Court of *Rome* was willing to make the best of this New Law, which was so favourable to its Pretensions; but *Charlemaign*, and his Successors, in imitation of the Kings that were before them, did at the same time order the Bishops within their Dominions, to draw up *Capitularies* from *Ancient* Councils, to which they gave their *Royal* Sanction, that they might have the force of Laws; *Ansegisus* and *Benedict Levita* made some Collections of these, which in *France* continued in force to the beginning of the third Generation,

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tion, the time that the *Popes* Legates introduc'd there the New Law, founded chiefly upon the *Decretals* of *Popes*, and the Collection of *Isidore*, which the Collectors of *Canons* that came after comply'd with. *Regino Prumiensis*, *Burchardus Wormatensis*, *Anselmus Lucensis*, and *Ivo Carnotensis*, all labour'd in the Collection of *Canons*.

But the Collection that has been most in vogue, and most generally receiv'd, is that of *Gratian's*, intitul'd, *Concordantia Discordantium Canonum*, or the *Decree*, which consists of three Parts: The first treats of the *Principles* of Divine and Human Law, of *Ordinations*, and of *Ministers* of the Church, of *Superiours* and *Inferiours*, and of the *Qualities* they ought to be possess'd of, and is dispos'd into a hundred Distinctions. The second Part is intitl'd, *Causas*, because it treats of *Ecclesiastical* Judgments, both Civil and Criminal, and of the Matter of them, as well with regard to the exterior as the interior Court, and therefore Marriage and Penance are in this Part most amply treated of, as the two chief Points upon which most of these Judgments turn: This Book consists of thirty six *Causas*, the thirty third of which, where Penance is treated of, is distinguish'd from the rest. The third Part is intitul'd, *De Consecratione*, because the first of the five Heads into which it is distinguish'd, and which are separately treated of, is that of the

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Consecration of Churches; then follows the several Treatises of the *Eucharist*, of *Baptism* and *Confirmation*, but no mention of *Extream Unction*. To this Decree of *Gratian's*, was added afterwards five Collections of *Decretals*, which were made from his Time; for it is worth observing, that the *Popes*; jealous of their Authority, caus'd *Compilations* of the *Decretals* of their Predecessors to be made; of which there are five that are older than those of *Gregory IX.* viz. *First*, That of *Bernard* Bishop of *Faience*; the *Second*, That of *Alanus*, *Gilbertus*, and *Joannes Wallensis*; the *Third*, That of *Peter de Benevent*; the *Fourth*, Was by an Anonymous Author; and the *Fifth*, Was in the *Letters* of *Honorius III.* Pope *Gregory IX.* who was *Honorius's* Successor, and held the See from the Year 1237, to 1241, not finding these Collections exact, caus'd a new one to be drawn up, which makes the second part of the Collection, call'd, *The Body of the Canon Law*. This Collection of *Gregory IX.* is not only compos'd of the *Decretals* of *Popes* that liv'd since *Eugene III.* in whose time *Gratian* compos'd his Work, but also of *Extracts* from *Holy Scripture*, from *Councils* and the *Fathers*, in imitation of *Gratian's Decree*: It's divided into five Books, the first of which treats of *Episcopal Judges*; the second, of *Civil Judgments*; the third of *Ecclesiastical Affairs*, that concern both the Clergy and Laity, and which are
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the Matter of those Judgments; the fourth of *Marriage*; and the last of *Crimes* and *Criminal Judgments*. These five Books are compriz'd in the following Verse of the same Number of Words.

Judex, Judicium, Clerus, Connubia, Crimen,

Boniface VIII. added to this Collection a *sixth* Book, which, for that reason, is call'd, *The Sixth*, and which contains the *Decretals* that were made from *Gregory IX.* to his Time; together with the Decrees of the two *General Councils of Lyons*, the first in the Year 1245, under *Innocent IV.* and the other in 1274, under *Gregory X.* This *Sixth* is also divided into five Books, or Parts, according to *Gregory IX.* and the following Collections.

The *Clementines* consist of the Decrees of the *General Council of Vienna*, held under *Clement V.* and of the *Decretals* of this Pope, which, for that reason, gave to this Collection the Name of the *Clementines*. *John XXII.* publish'd and confirm'd this Collection, and made a new one of his own *Decretals*, which, because it was added to the Body of Law that was before in use, they call'd by the Name of *Extravagantes*. To these *Extravagantes* of *John XXII.* some private Hands added those *Decretals* of his that were not compriz'd in his Collection, or in those of his Successors; and that they might be distinguish'd from the other, they call'd them *Extravagantes Communes*.

Altho'

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Altho' the Body of the *Canon Law* be yet in use, it is not for that reason to be imagin'd that it has the Force of a Law in all Churches. *Gratian's Decree*, albeit of greatest Authority, was never, for all that, universally receiv'd by a Publick Law; much less were the five Books of the *Decretals* so receiv'd: And as to the *Sixth*, the *Clementines* and the *Extravagantes*, they are of no Authority in *France*. In short, all the Dispositions of the *Canon Law* ought always to be referr'd to the *Common Law*, to the particular Usages of Churches, and to the Statutes and Ordinances of Kings, who either limit or repeal them. The *Greeks*, who never receiv'd the *Popes Decretals*, nor the *Canons* made in the West, have nevertheless preserv'd the *Old Canon Law*, compris'd in the *Code* of the *Canons* of the Universal Church; to which they have added the *Canons* of Eastern Bishops who wrote Canonical Letters, as of *Gregory Thaumaturgius*, *Dionysius* and *Peter of Alexandria*, *S. Basil*, *S. Gregory Nyssen*, &c. as also the Ordinances of *Justinian*, and other Emperors of the East: Upon this foot was the *Nomo-Canon* of *Photius* also compos'd, and the Collections of other Canonists; amongst which those of *Balsamon* and *Zonaras* are the most celebrated with the *Greeks*.

With regard to the study of the *Canon Law*, they who wou'd apply themselves to it in earnest, ought first to go through the Old

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Canon Law, as well of the East as the West; which they may do by reading the *Ancient Codes* of the Universal Church, of the Churches of *Africa* and of *Rome*, together with that of *Dionysius Exiguus*, and the Abridgments of *Ferrandus* and *Cresconius*, adding to these some good Commentaries, as those of *Jusfel* upon the *Codes* of the Universal Church, and of that of *Africk*, together with the Articles of the *Theodosian Code*, which concern the business of *Canon Law*, and the learned and judicious Notes of *Jac. Gothofredus*, as also the *Novels* of *Justinian* upon what regards *Ecclesiastical Discipline*. Let them also, after they have read the *Capitularies* of our Kings, proceed to Collections of *Canons*, as those of *Photius*, for instance, of *Zonaras* and *Balsamon*, for the *Canon Law* of the Greek Church; and those of *Martin* of *Prague*, of *Burchard*, *Regino* and *Tvo Carnotensis* for the West: After these let *Gratian's Decree* be well studied, with the Observations of *Antonius Augustinus* upon it, and the *Glosses*: It would also be useful to consult, at the same time, some good Author, that comprehends all that concerns the universal *Canon Law*, of which sort there is none better than *Van-Espen*: To these shou'd succeed Treatises of particular Subjects, such as those of the *Liberties* of the *Gallican Church*, with their Proofs, and others that treat of divers Subjects, as of *Benefices*, *Simony*, *Usury*, *Ecclesiastical and Temporal Power*, &c. the *Laws*
also

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also of *Emperors*, and the *Ordinances* of our *Kings* upon the business of *Ecclesiastical Discipline*. It will be proper also to consult some of the *Canonists*, as *Navarre*, *Cabassus*, and some others; but by no means to rest upon their *Decisions*, but return always to the *Common Law*, and to the *Ordinances* of our *Kings*.

The *Council of Trent* had fix'd the *Canon Law*, if her *Decrees* upon *Ecclesiastical Discipline* had been receiv'd by all the Churches; but as this *Council* was not receiv'd in *France*, so its *Decrees* are of no force there, any farther than they agree with the *Common Law* and the *Usages* of the Kingdom: Upon this *Council* it will not be amiss to see the *Memorandum* of its *Articles* that were not receiv'd in *France*, which is join'd to the *Treatise* of the *Legates* and *Cardinals*; the *Notes* upon this *Council* digested by *Mr. Racicot*, and the *Article* of the *Reception* of that *Council*, to be found at the End of the *History* of it in *Mr. Du Pin's Bibliothegue*.

With regard to the *Pragmatick Sanction*, and the *Concordate*, which at this time make the greatest part of our *Law*, it will be proper to study diligently the *Text*, together with *Guimier's Notes*, without dwelling upon the great *Commentaries* that many have made on this Subject: Lastly, For the *Ecclesiastical Discipline* of *France*, let *Bosquet's Decrees* of the *Gallican Church* be consulted, with the *Canonical Bibliothegue*; but then let not their *Citations* and *Decisions* be always depended on.

The

The CONCLUSION.

I Hope I have now sufficiently made good the Design I propos'd in this Work, which was, to give a Plan of Theological Studies, to Point out the Method to be observ'd in them, and to give some directions with regard to the Manner of Studying: I have all along endeavour'd to proportion the Studies to the Genius; Intention and Employments of the Student; I have also directed to the Books he ought to read, to the Conduct he ought to observe, and how to avoid the Rocks others generally split upon. I have shew'd what Dispositions he ought to have, what Principles and Maxims to follow, and how and in what Manner he may make his Studies both serviceable to the Church, and to the Publick: And in all this I have been particularly careful to preserve an exact Neutrality, and to shew no favour or inclination to any particular Person or Party whatsoever: Nor has Prepossession, Interest, Passion, or Self-Love, in any degree, influenc'd me to advance that, which may prejudice or lay a bias on the Reader: On the contrary, I leave to every Man that's engag'd in the Study of Theology, a full and entire Liberty to embrace such Opinions only, as shall appear to himself most agreeable to Truth and Equity; nor is it my Intention that any one shou'd be ty'd down

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to the Rules I have given, or to the Method I have prescrib'd: For I look on my self only as a Guide, to direct Travellers, which they may nevertheless leave for any other they like better; and if it is their good fortune to meet with one more experienc'd, I freely resign my Office, and commit them to his Conduct. I easily foresee, notwithstanding the Labour it has cost me to make this Work useful, that it will not meet with the Approbation of all its Readers, but that some of them, and those perhaps not a few, will quarrel with the Performance, and express a dislike of it: Some, it may be, because they do not rightly understand it; others, because they cannot see the Advantages of such a Method; and others again, because they may think themselves already knowing enough, and therefore above such kind of Assistance. Now to all these I shall give this short Answer, in the Words of *S. Austin*: To the first, That they ought not to charge the Defects of their own Intellects upon the Work: To the second, That it was not my Design to tie them down to this Method: And to the third, That it was not calculated for them; tho' how Wise and Knowing soever they be, they may yet find it of some Benefit. I shall conclude all with those Words of *S. Austin*, with which he clos'd his Book of *Christian Doctrine*: I thank God, that in this Work I have treated to the best of my Abilities of every

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every Thing, not shewing what I am my self
 who, I'm conscious, am in many Things
 very defective, but what he ought to be,
 who desires to labour in the Christian Do-
 ctrine, not only for himself, but for the
 Benefit of others also : *Ego tamen Deo nostro
 gratias ago, quod in his libris non qualis essem,
 cui multa defunt, sed qualis esse debeat, qui
 in doctrinâ sanâ, id est, Christiana, non solum
 sibi, sed etiam aliis laborare studet, quantula-
 cunque potuit facultate.*

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QUESTIONS

T O B E

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Upon the Truth of the Christian
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FOR Proofs of it.

V. Grotius, *De Veritate Relig. Christiana.*

Huetius's, *Demonstratio Evangelica.*

Mr. Paschal's Thoughts.

* Dr. Hammond. *Stillingsfleet's Orig. Sacr.*

* Jenkin's Reasonableness and Certainty of
the Christian Religion.

Y

* Leslie's

- * *Leslie's Method with Deists and Jews.*
- * ——— *Truth of Christianity demonstrated,*
 &c.

For Proofs taken from the Prophets.

V. *Huetius's Demonstratio Evangelica.*

Father *Calmet's* Dissertations upon the
 Characters of the *Messiah*, to be found
 before his Commentary upon *Jeremiah*.

- * *Leslie's Method with Deists and Jews.*
- * *Jenkin's* Reasonableness and Certainty of
 the Christian Religion.

More especially from that Prophecy of Jacob,
in which there are many Difficulties.

V. *Huetius's Demonstratio Evangelica.*

Petavius, de Doctrina Temporum; as also
 his Treatise of the *Incarnation*.

Father *Calmet's* Dissertation before *Genesis*.

- * *Jenkin, ut supra.*
- * *Leslie, ut supra.*
- * *Bishop Pearson* on the *Creed*.

From the LXX Weeks of Daniel, which require
the Assistance of Chronology to clear it up.

V. *Huetius's Demonstratio Evangelica.*

Petavius, de Doctrina Temporum.

The Chronology of *Vitre's Bible*.

Father *Calmet's* Dissertation before *Daniel*.

- * *Leslie, ut supra.*
- * *Dr. Prideaux's Connection.*

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From the History and Miracles of Jesus Christ.

V. *Abbadie*, upon the *Truth of the Christian Religion.*

Jacquelot, upon the *Existence of God.*
Mr. Paschal's Thoughts.

* *Leslie*, *ut supra.*

* *Jenkin*, *ut supra.*

* *Bishop Pearson* on the *Creed.*

* *Grotius*, *ut supra.*

From Prophane History.

V. *Jacquelot's Existence of God.*

* *Bossuet's Universal History.*

* *Leslie*, *ut supra.*

* *Grotius*, *ut supra.*

* *Jenkins*, *ut supra.*

* *Dr. Prideaux's Connection.*

From the Falsity of Atheism.

V. *Descartes's Meditations.*

Father Lami's Atheism defeated.

Jacquelot's Existence of God.

Archbishop of Cambray's Existence of God.

* *Dr. Clarke* on the *Being and Attributes of God, &c.*

* *Ray's Wisdom of God in the Works of the Creation.*

* *Dr. Stillingfleet's Orig. Sacr.*

* *Bishop Pearson* on the *Creed.*

* *Bishop Andrews* on the *Decalogue.*

* *Dr. Bentley's Sermons at Boyle's Lectures.*

From Judaism, since the Coming of Jesus
Christ.

V. Huetius's, *Demonstratio Evangelica*.

Mr. Paschal's Thoughts.

Raymund Martin's *Pugio Fidei*.

Spanheim, of the Cause of the Incredulity
of the Jews.

John Hoornbeck, *de Convincendis & Con-
vertendis Judeis*.

* Leslie, *ut supra*.

* Bishop Andrews, *ut supra*.

* Bishop Pearson, *ut supra*.

* S. Justin Martyr's Dialogue with Trypho.

* Grotius, *ut supra*.

From Paganism.

V. The Ancient Apologists for the Christian
Religion, *viz.*

S. Justin Martyr, Athenagoras, Tatian
Tertullian, Minucius Felix, Origen
against Celsus, S. Austin *de Civitate Dei*
Vossius *de Idololatria*.

Father Calmet's Dissertation upon the
Origine of Idolatry before the Book of
Wisdom.

* Jenkin, *ut supra*.

* Grotius, *ut supra*.

* Bishop Andrews, *ut supra*.

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From Mahometanism.

- V. Grotius, *de Veritate Rel. Christ.*
Forbesius, *Instructionum Theologicarum*,
lib. 4. *de Mahumede.*
John Hoornbeck and Andrew Relandus
against Mahomet.
* Leslie, *ut supra.*
* Jenkin, *ut supra.*
* Prideaux's History of Mahomet.
* Bishop Andrews, *ut supra.*

From Spinofism.

- V. Cambray and Father Lami's Refutations
of Spinosa's System.
* Spinosa Reviv'd, with a Preliminary Dis-
course by Dr. Hicks.

*From the Purity of Christian Morality, above
that of all other Religions.*

- V. The Ancient Apologists.
Mr. Paschal's Thoughts.
Mr. de Tournay's Memoirs.
* Jenkin, *ut supra.*
* Grotius, *ut supra.*

*From the Progress and Establishment of the
Gospel in the World, without Violence, and
yet in spite of all Opposition.*

- V. Huetius's *Demonstratio Evangelica.*
Mr. Paschal's Thoughts.
Father Lami's Unbeliever brought to
Religion.

* *Leslie's Truth of Christianity demonstrated*
 * *Grotius, ut supra.*

*From the Miracles wrought to confirm it by
 the Apostles, and their Successors.*

V. The last cited Authors.

* *Jenkin, ut supra.*

*From the Constancy of the Martyrs, and other
 notable Examples of Heroick Virtues in
 Christians.*

V. *Huetius's Demonstratio Evangelica.*

Mr. Paschal's Thoughts.

Father Lami, ut supra.

Upon Holy Scripture.

V. For all the following general Questions.

*The Prologomenas of Arias Montanus, Sc
 rarius, Bonfrerius and Walton.*

*The Bibliotheca Sacra of Sixtus Senenfi
 Lightfoot's Works.*

*Father Simon's Critical History of the
 Old and New Testament.*

*Father Lami's Apparatus and Introduction
 to Holy Scripture.*

*Mr. Du Pin's Preliminary Dissertations upon
 the Bible.*

*The Prefaces to Vitre's Bible, with those
 of Father Calmet's to the Sacred Books.*

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Of the Authority of Holy Scripture.

Of the Canon of the Books of the Old and New Testament.

Of the Distinction of them into Proto-Canonical and Deutro-Canonical.

V. Upon these, besides the abovementioned, the *Controversial Writers*.

Huetius's Demonstratio Evangelica.

* *Dr. Cofins*, upon the Canon.

* *Jenkin's Reasonableness, &c. for its Authority.*

* *Stillington's Origines Sacrae.*

Of the Inspiration of Holy Scripture, i. e. Whether its Authors were Inspired or not, and in what Manner?

V. The *Censures of Louvain and Doway.*

Lessius's Answer.

The *Justification of their Censures.*

Mr. Arnauld's Difficulties propos'd to Mr. Stayaert.

The *Opinion of the Holland Divines upon Father Simon's Critical History.*

Father Simon's Answer to it.

The *Defence of their Opinion.*

Father Simon's Reply.

Huetius Demonstratio Evangelica.

Mr. Du Pin's Dissertations upon the Bible, where this Quest. is curiously treated of.

* *Jenkin's Reasonableness and Certainty of the Christian Religion.*

* *Grotius, ut supra.*

Of the Authors of the Books of the Old and New Testament.

What Languages they were writ in?

What Characters, whether Samaritan or Hebrew?

V. Besides the abovementioned,

Father Simon's Letters.

Father Calmet's Dissertations before the Books of Esdras.

* *Jenkin, ut supra*, for the first of these Questions.

Of the Authority of the Hebrew Text.

Of the Version of the Septuagint, and its Authority.

How it was made, and whether or no by Divine Inspiration?

What Books of the Old Testament were translated by the Seventy?

Whether or no we have that Version pure?

Of the different Editions and Corrections of it.

Of Origen's Tetrapla and Hexapla.

Whether the Septuagint Version, or the Hebrew Text, ought to be preferr'd?

Whether or no the Hebrew Text has been corrupted by the Jews?

V. Upon all these Questions, besides the abovemention'd,

The particular Treatises of Buxtorf, Capellus, Bootius, Humphrey Hody, Morinus, Usher, Valesius, de Muis, Vossius, Pezeron,

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Pezeron, Martianai, le Quien, and Montfaucon.

* *Dr. Grabe's Prolegomena to the Alex. Septuag.*

* ——— *Epistola ad Millium.*

* *Bishop Pearson's Prefatio Parænetica ad LXX.*

Of the Authority of the Samaritan Pentateuch.

V. The Exercitations of Morinus, and the Answers of de Muis.

Of other Greek Versions of the Old Testament, particularly those of Aquila, Symmachus and Theodotion.

Of the Greek Text of the New Testament.

Of the Latin Versions of the Bible.

Of the present Vulgar Version.

Whose it is.

In what Sense it is Authentick.

Whether or no it ought to be preferr'd to the Original Text, and to other Versions?

Of other Latin Versions of the Modern Bible.

V. Upon the Vulgar Version, Palavicini, in his History of the Council of Trent.

The Writings against Maimburg and Mallet.

Sixtinus Amama.

Upon the Ancient Vulgar Version, Nobilius and Father Martianai.

Of

*Of the Oriental Versions, and their Authority.
Of the Chaldee Paraphrases.*

Of the Syriack, Arabick, Æthiopick, Armenian, and Persian Versions.

Of the Versions of the Bible into the Vulgar Tongues of all Nations; and especially of Catholick and Protestant Versions.

V. Upon all these Questions, besides the first cited Authors,
Father *le Long's* *Bibliothèque.*

Of the reading of Holy Scripture.

Whether or no it was design'd to be read by all the Faithful?

Of the Advantage the reading of it is to the Faithful.

Whether or no it is prohibited to simple Believers, without leave of their Superiours?

Whether or no, if ever there was such a Prohibition, it is yet in force?

Of the Dispositions necessary for the reading those Sacred Books.

V. Upon all these Questions,
Lizet's *Collection* of Works against the reading of Holy Scripture.

The Bishop of *Castorie's* *Treatise* upon it.

Mr. *Mallet's* *Treatise* upon the same.

A *Treatise* of its reading against *Malact.*

The Defence of the Versions.

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Mr. du Pin's *Prologomenas*, where it is amply and curiously treated of.

* Archbishop Tillotson's XXX Sermon.

Of the Eloquence of Holy Scripture.

V. Mr. Despreaux *Preface* upon the sublimity of *Longinus*, where this Question is touch'd upon.

Mr. du Pin's *Preliminary Dissertation*.

* Nichols's Conference with a *Theist*.

Of the Poetry and Musick of the Hebrews.

V. Father Martianai's *Dissertation* before S. Jerom's Works.

Le Clerc's, and Father Calmet's *Dissertations* upon the *Psalms* and the Book of *Exodus*.

Of the Perspicuity and Obscurity of Holy Scripture.

Of its different Senses.

Of its Authority.

Of its Advantage.

Of the different Ways of Interpreting or Commenting upon Holy Scripture.

Of Jewish and Christian Commentaries.

V. The Authors cited immediately under the Article of general Questions.

* Maimonides.

Whether

Whether or no the Ancient Legislators and Philosophers drew their Maxims from Holy Scripture?

V. Father Calmet's Dissertation before the Book of Proverbs.

* The Ancient Apologists.

* Grotius, *ut supra*.

Of the Division of the Bible into Chapters and Verses.

V. Eutalius's Treatise, publish'd by Zacagni, and the Authors cited at the beginning of the Article of general Questions upon *Holy Scripture*, but especially Mr. Du Pin.

Of the Apocryphal Books of the Old and New Testament.

V. Sixtus Senensis, and the other Authors of *Prolegomenas* on *Holy Scripture*, cited at the beginning of the Article; to which nothing can be added.

* Bishop Cosins's Canon.

Of the Chronology of Holy Scripture.

V. Usher's Annals.

J. Capelli *Chronologia Sacra*.

G. Vossius's Chronology.

Petavius, *de Doctrina Temporum*.

Marsham's *Chronicon*.

The Chronology of Vitre's Bible,

Light-

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- * *Lightfoot's Harmony.*
- * *Dr. Prideaux's Connection.*
- * *Hearne's Ductor Historicus.*
- * *Marshall's Tables.*

Whether the Chronology of the Hebrew Text ought to be preferr'd to the Samaritan and Septuagint.

V. *Vossius and Pezeron in Justification of the Chronology of the last.*

How many Years there were from the Creation to the Birth of Jesus Christ; with divers particular Questions in Chronology; As, 1st, Of the Time from the Creation to the Deluge. 2dly, From the Deluge to the Calling of Abraham. 3dly, From the Calling of Abraham to the going out of Ægypt. 4thly, From the going out of Ægypt to the Building of the Temple. 5thly, From thence to the Babylonish Captivity. 6thly, From the Liberty given by Cyrus to rebuild the City and Temple, to the coming of Jesus Christ. 7thly, From the Epocha of his Nativity. 8thly, Of the duration of his Preaching, and time of his Death.

V. Upon these Questions the abovemention'd Chronological Authors, with those that shall be nam'd hereafter.

- * *Kercher's Arca Noë.*

Of

Of the Geography of Holy Scripture.

V. S. *Jerom de Locis Habraicis*, with the Notes of *Bonfrerius* and Father *Martianai*.

Adricomius's Theatrum terræ sanctæ.

Bochart's Phaleg and Canaan.

Samson's and Lubin's Notes in Vitre's Bibles.

Father *Calmet's* Remarks upon the promised Land, as it stands before his Commentary on *Joshua*, and the Dissertation before the Book of *Judges*, upon the Habitations of the Ancient Hebrews.

* *Dr. Wells's Geography.*

* *J. Adamantius de situ terræ sanctæ.*

Of the Division of the People after the Deluge.

The Travels of Abraham, Isaac and Jacob.

The State of the Land of Canaan when Abraham, Isaac and Jacob inhabited it.

The Extent and Division of it amongst the Ten Tribes after their departure from Ægypt.

The State of the two Kingdoms of Juda and Israel, after their Division.

The Division of the Land of Juda after the Deliverance of the Jews from the Babylonish Captivity.

V. The abovementioned Authors.

* *Sir Walter Rawleigh.*

* *Hearne's Ductor. Hist.*

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Of the People that were Neighbours to the Jews after that Deliverance.

V. Father Calmet's *Dissertation* in the beginning of his *Commentary* upon the *Minor Prophets*.

Of the State of Judea after its Subjection to the Asmonæan Kings and Romans.

V. The Continuation of the History of the *Jews*.

Of the Country whither the Ten Tribes were carried.

V. The Continuation of the History of the *Jews*, and Father Calmet's *Dissertation* before the Books of the *Chronicles*.

* *Well's Geography*.

* Sir Walter Rawleigh's *History* of the *World*.

Of the Laws and Civil Government of the Jews, under the Patriarchs, under Moses, Joshua, Judges, the Kings of Israel and Juda, before the Captivity.

V. Sigonius, Menochius, Cunaus, Bertramus, de *Republica Hæbreorum*, Sichardus, de *Jure Regio Hæbreorum*. The *Talmud*.

Lightfoot's Moses and Aaron.

Mr. Fleury's *Treatise* of the *Manners* of the *Israelites*.

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The Comparifon of the *Jewifh*, with the
Roman Laws.

Father *Calmet's* Differtation upon the Po-
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amongft the *Jews*.

Maimonides de Legibus

* *Spencer de Legibus Hebræorum.*

* *Hearne's Ductor Historicus.*

Under the Maccabees and Afmonæan Kings.

V. The Continuation of *Joſephus's* Hiſtory,
and Father *Calmet's* Differtation upon
the Order and Succeſſion of the High
Priests.

Of the Tribunals and Magiſtrates of the Jews.

V. The above cited Authors upon the Laws,
&c. and Father *Calmet's* Differtations
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mies, and Martial Diſcipline.

* *Selden de Synedriis & Præſecturis veterum
Hebræorum.*

* *Hearne, ut ſupra.*

* *The Talmud.*

Of their Laws that regard Marriage.

V. *Selden's Uxor Hebraica.*

Father *Calmet's* Differtation upon Divorce,
before the Book of *Deuteronomy*, and
upon the Marriage of the *Hebrews*, be-
fore the *Canticles*.

* *Hearne, ut ſupra.*

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- * The Talmud. Hearne, ut supra.
- * Buxtorf de Sponsalibus & Divortiis.
- * Lud. du Veil de Connubiis.

Of their Law of Refuge.

- V. Geor. Ritterbusius, de jure Asylorum.
- * The Talmud.

Of the Ceremonies of the Jewish Religion.

- V. Leo of Modena, Spencer, Witsius and Hottinger.
- * The Talmud.

Of their Feasts.

- V. Eosdem, and Hearne, ut supra.

Of their Sacrifices.

- V. Eosdem, as also Saubertus and Outram de Sacrificiis, with Father Calmet's Dissertation before the Book of Numbers.

Of the Priests, the Levites, and their Habits.

- V. Eosdem, and Braunius de vestitu Sacerdotum.
- * Selden. de Success. in Pontificat. Hebræorum.

Of the Tabernacle and Temple, their Grandeur and Divisions; as also of their Altars, Vessels and Ornaments.

- V. Villalpandus upon Ezechiel.
- Lightfoot and Capellus de Templo Hierosolymitano.
- Calmet's Plan of the Temple before Ezechiel.

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Lami's

Lami's new Description of the Temple.
Calmet's Dissertation upon the Place of the
Ark in the New Temple.

- * *Arias Montanus de fabrica Templi Antiq.*
- * *The Talmud.*

Of Tithes, First Fruits, Oblations and Vows.

V. *The Prologomena of Arias Montanus before the great Criticks; as also upon all the preceding Questions.*

- * *The Talmud.*
- * *Selden's History of Tithes.*
- * *Dr. Comber's Vindication.*
- * *Mr. Leslie on Tithes.*

Of the Weights and Measures of the Jews.

V. *Waserus, de Antiquis mensuris Hebreorum.*
Walton's Prologomena.

Lami's Apparatus.

Mr. Pelletier's Treatise.

- * *Capellus de ponderibus, nummis & mensuris.*
- * *Villalpandus.*

Of their Money.

V. *Waserus, de Antiquis nummis.*

Selden, de Nummis.

Walton's Prologomena.

Calmet's Remarks upon their ancient Money.

Noris, de Nummis Herodiadum.

- * *Capellus, ut supra.*

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Of their Kalendar.

V. The Continuation of the *Jewish History*.

* *Selden, de An. Civili & Calendario Jud.*

* *Lud. de Veil's Translation of Maimonides de Consecr. Calendarum.*

* *Prideaux's Connect.*

Of their Idolatry in the Desert.

V. *Calmet's Dissertation before the Minor Prophets.*

Of the Syrian and Phœnician Gods mention'd in Scripture.

V. *Selden, de Diis Syris.*

Calmet's Dissertation upon Beelfegor Chamos, and upon the ancient Phœnician Deities.

Of the Animals in Holy Scripture.

V. *Bochart's Hierozoicon.*

* *Joh. Bustamantius, de Animal Sacr. Script.*

Of the Plants.

V. *Lightfoot, Selden and Lami.*

Of the Habits of the Hebrews.

V. *Calmet's Dissertation before Jeremiah.*

* *The Talmud.*

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Of their Precious Stones.

- V. S. Epiphanius Treatise of the 12 Stones
in Aaron's Breast-Plate, and the Com-
mentators. *Franc. Rucus de Gemmis*
sacris.

Of their Shoes.

- V. Byneus, *de calceis Habreorum.*

Of their Diseases.

- V. Ader, *de Morbis.*

Of their Physick and Food.

- V. Calmet's Dissertation before *Ecclesiast.*

Of the various Sects of the Jews.

- V. Serrarius's Tri-beresy.
Scaliger and Drusius, de Sectis Habreorum.
Calmet's Dissertation upon the Reccabites,
Josephus, and the Continuation of that
History.
* *Hearne, ut supra.*
* *Prideaux's Connection.*

Of their Schools.

- V. Calmet's Dissertation at the beginning of
his Commentary on *Jeremiah.*

Of their Funerals and Interments.

- V. Calmet's Dissertation before *Ecclesiasticus.*

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Of their Systems of the World.

V. *Idem, ibidem.*

Upon all Questions that regard either their Ceremonies, Manners or Customs.

V. The Authors abovemention'd, together with *Josephus*, and the Continuation of that History.

Upon the several BOOKS of HOLY SCRIPTURE.

V. The Commentators. But because these are so numerous, and wou'd swell this Catalogue too much, the Reader may consult a Book, call'd, *Elenchus Scriptorum in Sacram Scripturam*, &c. by *Gul. Crowæus*, where he will find all the Writers on these Sacred Books, together with the several Editions of their Works,

For particular Questions upon divers Passages of Holy Scripture.

V. *Estius, in Loca difficiliora.*

Dissertations of various Authors in the grand Criticks.

Lightfoot's Works.

* *Sir Norton Knatchbull.*

Calmet's Dissertations; as also the Com-
mentators,

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mentators, especially those in the great Bible, and the grand Criticks, and that of Father Calmet's.

* *Leigh's Critica Sacra.*

Of the Creation of the World.

Proofs that it is not Eternal, but created in time.

- V. The several Writers against *Atheism*; as,
 - * Bishop *Tillotson's* Sermon upon the Wisdom of being Religious.
 - * *Abbadie's* Truth of the *Christian Religion*.
 - * The Gentleman Instructed.
 - * Dr. *Bentley's* Sermons on *Boyle's* Lectures.
 - * *Ray's* Wisdom of God, &c.
 - * *Hales's* Prim. Origination of Mankind.
 - * *Nichols's* Conference with a *Theist*.

Whether it was created in a Moment, or was the Work of six Days.

- V. A particular Explication of the Work of six Days.

For particular Questions in the Book of Genesis.

- V. *Pererius* and *Bonfrerius*.

Calmet's Commentary.

Mr. *Du Pin's* Dissertation, printed by *Pralard*, in 1711.

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Upon the Work of the six Days.

- V. * S. Ambrose,
* S. Basil,
* Gul. Parisiensis,
* Zanchius,
* Honorius Augustodunensis,
* Jo. Picus Mirandulanus's *Heptaplus de opere sex Dierum.*
- } in *Hexameron.*

Of the Situation of Paradise.

- V. The Treatises of Bochart, Huetius and Morinus; Wells's Geography of the Old Testament.
* Sir Walter Rawleigh.
* J. Adamantius, *de situ Terræ sanctæ.*
* Christ. Adricomius's *Theatrum Terræ Sanctæ.*

Of the Tree of Life, and of the Knowledge of Good and Evil.

Of Man's Creation, and in what sense he was created in the Image of God.

- V. John Vimer's Dissertation.

Whether there were Men before Adam.

- V. Pereyrere's Treatise of Pre-Adamites, with Remarks upon the same.
* *Præadamitæ, cum refutatione.*

Of the state of Adam before the Fall.

- V. The Treatises of Ursinus, Bartholomew Cotelbach, George Stramer, Abraham Calovius, and Mr. Mede.

Bishop Bull's Discourse upon the Question,
Of the Nature of the Serpent, and his Temptation.

V. The Monomachy of Man and the Serpent, by *Paul Ristus*.

The Serpent the Seducer, by *Andrew Tilleman Rivin*.

The Desire of Mother Eve, by *Helvicus*.

* Mr. Mede's Works.

Of the Sin of Adam and Eve.

How he heard the Voice of the Lord, and was driven out of Paradise.

How the Cherubims and flaming Sword are to be understood.

Of the Sacrifice of Abel and Cain.

Of the Age of the Patriarchs, and whether their Years bore any proportion to ours, or were only Lunar Years.

V. Petavius, and the Chronologists.

Of the Chronology from the Creation to the Deluge.

V. The Authors cited upon the difference of the Chronology of the Hebrew Text from the Samaritain and Version of the Septuagint, with those also upon Chronology ; as also,

* *Hearne's Ductor Historicus.*

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Of the Translation of Enoch.
Of the Causes of the Deluge.
Of the Universality of it.

V. *Dissertatio de universalitate Diluvii*, and the Answers to that Treatise,

* *Josephus's History*; Dr. Burnet; Mr. Whiston, and Mr. John Keil.

Of the Duration of the Deluge.

V. *Jac. Capelli Chronologica Sacra*.

* Dr. Burnet's Theory of the Earth.

* Sir Isaac Newton.

* *Kercher de Arca Noë*.

Of the form and size of the Ark.

V. The Treatises of J. Buteo, M. Hostius, and Mr. Pelletier.

* Bishop Wilkins and Dr. Wells.

* *Kercher, ut supra*.

Of the Men and Animals sav'd in it.

Of Noah's quitting the Ark with his Wife and Children.

Of the building the Tower of Babel, and of the dispersion of Men.

Of the People descended from the Children of Noah.

Whether Cainan was the Son of Arphaxad and Father of Sala, as related in S. Luke.

V. *Usher's Dissertation*, and the Chronology of Vitre's Bible.

* Sir

* Sir Walter Rawleigh's History of the
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*In what Year of Terah's Life Abram was
born, and whether he was the first-born, or
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*Of Abraham's departure from Mesopotamia.
Whether Sarah was his true Sister or Cousin
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*What is to be understood by Ur of the Chaldees.
Whether Terah and Abraham were guilty of
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Of the Calling of Abraham.

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*Of the time from the Calling of Abraham to
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V. Upon all these Questions the Chronolo-
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*Of Abraham's Travels in the Land of Pro-
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Of his separation from Lot his Nephew.

*Of the Origine of the Hebrew Name given to
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V. Walton's Prolegomena,

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Of the Birth of Isaac and Ishmael.

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V. *Calmet's Dissertation before his Commentary on Genesis.*

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Of the burning of Sodom and Gomorrah.

Of the Change of Lot's Wife into a Pillar of Salt.

V. *The Dissertations of David Constantius and John Saubertus.*

Of God's Command to Abraham to Sacrifice his Son Isaac.

Of the Manner and Place where he offer'd him.

Of the Marriage of Isaac with Rebecca.

Of the Death of Abraham.

Of the Birth of Jacob and Esau.

Of Esau's sale of his Birthright to Jacob.

Of Jacob's artifice in getting his Father's Blessing.

Whether or no he sinn'd in so doing.

Of Jacob's Ladder which he saw in a Vision upon a Mountain in Moriah.

Of Jacob's Marriages with Rachel and Leah.

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*Of the means by which he became rich at his
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Of Laban's Idols carried off by Rachel.

Of Jacob's wrestling with the Angel.

V. *Calovius and Gaspar Strucchi*, upon the
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*The Monomachy of Jacob by Gaspar
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Of the Life of Joseph.

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*Of the manner of Joseph's treating his Bre-
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*Of the Journey of Jacob and his Children
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*Of Jacob's Death, and his Prophetical Benedi-
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V. *Helvici* upon *Jacob's Prophecies.*

—— *Explication of them.*

Adam Osiander's last Oracles of Jacob.

Gabriel à Costa's Commentaries.

Pererius upon *Jacob's Prophecies.*

Petavius, and *Huetius*, with other Di-
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V. The Commentators.

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V. Bonfrerius and Father Calmet.

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V. Bonfrerius, Calmet and Mr. Du Pin, with the Bibliothegue of Prophane Authors.

Of the Action of the Midwives in saving the Children of the Israelites, and whether or no it was justifiable, and what their reward was.

V. The Casuistical Writers that have treated of Lying.

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V. Marsham's Canon *Ægyptiacus*, Sæc. IX.
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V. The Commentators.

• Of the burning Bush that appear'd to Moses.

V. The Dissertation of Fran. Moncænus and
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Of the Name of God reveal'd to Moses
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V. Paul Burgos's Treatise upon the Tetra-
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Dupui's Treatise upon the Name *Elohim*
and the Tetragrammaton.

Capellus's *Diatriba* upon the Names *Elo-*
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The Commentators upon the 13th Chapter
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Of Moses's Rod, and whether it was chang'd
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Of the Wonders wrought by Pharoah's Magi-
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V. Calmet's Dissertations upon true and false
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V. *Moncæus's* Dissertation upon this Adventure.

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V. Besides the Commentators,
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Of the Passage of the Israelites thro' the Red Sea.

V. *Calmet's* Dissertation before *Exodus*.

Of their Encampments in the Desert.

V. *S. Jerom's* Epistle to *Fabiola*.

Calmet, with the Authors that have treated of Sacred Geography, and amongst others, *Samson*.

Of Manna.

V. *Buxtorf's* and *Salmasius's* Exercitations.

Calmet, upon the 16th Chapter of *Exodus*.

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V. The Commentators.

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- V. Grotius, Buxtorf, *Decalogus cum Com.*
 * *Aben Ezra* and *Targum Onkeli*, together
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- V. *Osiander's* Dissertation.
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 * *Dr. Heylin's* History of it.
 * *Zanchius* and *Torniellus*.
 * *Bishop Bramhall*, Tome 4. Discourse 1.
 * *Dr. Whitby* on Tradition. Part I.

Of the Golden Calf.

- V. *Fran. Moncaus's* *Aaron purgatus*.
Usher's Answer to it.
Geo. Mabius's *Moscolatria Populi Israelitici*.
Joseph Hall's Treatise.
 * *Hearne's* *Ductor Historicus*.
 * *Prideaux's* Connection.

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- V. The Authors cited under the Article of
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V. The Exercitations of *Andr. Sennert* and *Buxtorf*.

* *Dr. Prideaux's* Connection.

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V. *Vuiller, Viceius, Buxtorf, Spencer* and *Mede*.

* *Dr. Prideaux's* Connection.

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V. *Calmet's* Dissertation before *Leviticus*, upon the Nature, Causes and Effects of the Leprosie.

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Of the Law of Jealousie, and of the bitter Waters to prove the Woman suspected of Adultery.

V. *The Treatises of William Salder and Andrew Acolitus.*

Selden's Uxor Hebraica.

Cunæus de Rep. Hebræorum.

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V. *The Treatises of the Jewish Sects, cited amongst the general Questions.*

Of the Brazen Serpent.

V. *The Sacred Exercitations of Buxtorf and Geo. Mæbius upon it, with two more Treatises by John Saubertus and David Constantius.*

Of Balaam, and his Prophecy.

V. *Geo. Mæbius's History thereof.*

Of the Death and Burial of Moses.

V. *John Gerard and James Fricmuth.*

Joachim Estius upon the Contest between S. Michael

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S. Michael and the Devil, about the Body of Moses.

Upon these and many other Questions that may arise from the Pentateuch.

V. Also the Commentaries of *Bonfrerius* and *Osiander*. The Commentators in the great Bible, in the grand Criticks, and in the Abridgment of them; together with *Estius in loca difficiliora*, *Lightfoot*, *Du Pin's* Notes upon the *Pentateuch*, and *Father Calmet's* Commentaries, where all incidental Questions are amply treated of.

* *Nichol's* Conference with a Theist.

Particular Questions in the Book of Joshua.

Of Joshua's command to the Sun to stand still, and of the effect that follow'd upon it.

V. *Calmet's* Dissertation upon Joshua.

* *Nichols, ut supra.*

Of the Division of the land of Canaan, and of the bounds and limits of each Country.

V. The Geography of *Adricomius*.

The Tables of *Samson* and *Father la Rue*.

The Commentators upon Joshua, especially *Arias Montanus*, *Serrarius*, *Bonfrerius*, and *Masius*.

* *Wells's* Geography.

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Particular Questions in the Book of Judges.

Of Jephtha's Vow.

V. *J. Capellus's Diatriba.*

Calmet's Dissertation.

* *Jenkin's Reasonableness and Certainty of the Christian Religion.*

Of the Succession and Years of the Judges, the times of Anarchy and Captivity, and the whole duration of their Governments.

V. *Usher, Marsham, and the Chronology of Vitre's Bible, Petavius de Doctrina Temporum, and the other Chronologers.*

* *Hearne's Ductor Historicus.*

Particular Questions in the Books of the Kings and Chronicles.

Of the Harmony and Agreement of those Books.

V. *The last cited Authors, with the Latin Concordance of those Books, Printed at Paris.*

* *Lightfoot's Harmony, Chronicle, and Order of the Old Testament.*

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Of the Apparition of Samuel to Saul, and whether it was really his Soul, or only an Illusion.

V. Origen's Commentary upon the 28th Chapter of the 1st Book of *Kings*.

The Dissertation of *Eustathius* Archbishop of *Antioch* upon the same Subject, publish'd by *Allatius*, with a Work of that Author's upon the *Engastrimuthi*.

Calmet's Dissertation before the Books of the *Kings*.

* *Quæst. & Respons. ad Orthodox. inter opera Justinii Martyr.*

* *Dodwell's* Distinction of Soul and Spirit.

Of the Gods of the Philistines.

V. *Selden de Diis Syris.*

Calmet's last cited Dissertation.

Of Solomon's Salvation.

V. *Phil. Harving, Lewis Vivaldus, Fran. Feuardentius, John Cousin, and Dalechamp* upon this Question.

Of the Land of Ophir, and in what part of the World situated.

V. *Gasper Varenius, Lipenius, Huetius* and *Father Calmet.*

* *Prideaux's* Connection.

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Of Naaman's Prayer to Elisha about bowing to the Idol Rimmon.

V. *Bochart's Dissertation upon the Place, and Father Calmet's.*

* *Pearson's Naaman vindicated.*

Of the Retrogradation of the Shadow on the Sun-Dial, upon the Prayer of King Hezekiah.

V. *Father Calmet's Dissertation, with what's said thereupon, in the Continuation of Josephus upon the Question of the Hours of the Jews.*

The Commentaries of Serrarius and Bonfrerius upon these and what other Questions may arise from the Books of the Kings and Chronicles.

* *Dr. Prideaux's Connection.*

Upon the two Books of Esdras.

There's nothing particular in those Books that has not been treated of by the Commentators or Chronologers.

* *Prideaux, ut supra.*

Upon the Book of Tobit.

V. *The Commentators upon this Book for the Truth and Circumstances of the History.*

* *Prideaux's Connection.*

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*Of the Evil Spirit Asmodæus, mention'd in
the Book of Tobit.*

V. Father Calmet's Dissertation.

Upon the Book of Judith.

Of the Truth and Time of this History.

V. Montfaucon's Treatise; and
Father Calmet's Dissertation before the
Book.

* Prideaux's Connection.

Upon the Book of Esther.

Of the Truth and Time of this History.

V. The Commentators upon the Book, and
Father Calmet's Dissertation before it.

Upon the Book of Job.

*Of the Truth of this History, and its
Circumstances.*

V. The Commentators, together with the
Works already cited upon the Authors
of the Sacred Writings.

* Huetius Demonst. Evangel.

Of Job's Disease.

V. Calmet's Dissertation before the Book.

Of the other Difficulties in this Book.

- V. The Commentaries of *Mercerus* and *Corderius*.

Upon the Book of Psalms.

Of the Authors thereof.

- V. The Commentators; especially *De Muis*, with the Authors above cited, that have treated in their *Prolegomenas* of the other Sacred Books.

* *Prideaux, ut supra.*

For the different Questions and general Observations upon the Book of Psalms, as their Division, Number, Subjects, &c.

- V. Besides the Commentators, the Prefaces of *Mr. Du Pin*, and *Father Calmet*.

For other particular Questions therein.

- V. The Commentaries of *Bellarmino*, *Genbrardus*, *Jansenius* of *Ghent*, and especially *De Muis*, with the new Commentaries of *Mr. Bossuet*, Bishop of *Meaux*, *Mr. Du Pin*, and *Father Calmet*.

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Upon the Books of Wisdom.

Of what Books were compos'd by Solomon,
and at what Time.

V. The above cited Prolegomenas upon the
Bible, and the Dissertation of Father
Calmet.

Upon the Book of Canticles.

V. The Commentators, with the Commen-
tary of Mr. Bossuet, Bishop of Meaux,
and Father Calmet's Preface.

Of the Author and Canonicalness of the Book
of Ecclesiasticus.

V. The Prolegomena's.

Upon the Prophets.

Of their Quality, their Prophecies and manner
of Propheying.

V. Mr. Du Pin's Prolegomena's to the Old
Testament, and Father Calmet's Preface
to the Prophets.

* Prideaux, *ut supra*.

Of the Life of the Prophets, the Time when
they liv'd, and their Prophecies.

V. The Prefaces and Chronology to Vitre's
Bible.

Mr.

Mr. *Du Pin's* Prolegomenas.

Father *Pezeron's* Essay upon the Prophets.

Father *Calmet's* Prefaces,

* *Prideaux, ut supra.*

Of the Explication of those Words of Isaiah,
Chap. 7. v. 14. That a Virgin shall con-
ceive and bear, &c.

V. Besides the Commentators, a Latin Dis-
sertation of Mr. *Rogers's*, Archdeacon
of *Bourges*, and Father *Calmet's* French
Dissertation before his Commentary on
Isaiah.

Of Gog and Magog, mention'd in the 28th of
Ezekiel.

V. *Pezeron's* Essay upon the Prophets, and
Calmet's Dissertation before *Ezekiel*.

An *English Knight* on the *Sybill. Orac.*

* Mr. *Mede's Clavis Apocalyptica*, &c.

Of Daniel's 70 Weeks.

V. The Authors cited for Proofs of the
Christian Religion taken from that
Prophecy.

* *Prideaux's* Connection.

* *Mede's* Works.

Of the Additions to the Book of Daniel, and
their Authority.

V. The *Bibliotheca of Sixtus Senensis.*

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The Prolegomenas of Mr. Du Pin.

* *Prideaux, ut supra.*

Of the Metamorphosis of Nebuchadnezar.

V. Besides the Commentators, Father *Calmet's* Dissertation before *Daniel*.

* *Prideaux's* Connection.

Of the Fish that swallow'd Jonas.

V. *Bochart's Hierozoicon*, the Commentators, and Father *Calmet's* Dissertation before the Minor Prophets.

Upon the Books of the Maccabees.

* *Prideaux's* Connection.

Of the Authors of those Books.

V. The Prolegomena's and Prefaces to them.

Of the Agreement of the History and Chronology of the two Books.

V. *Usher*, the Chronology of *Vitre's* Bible, and Father *Calmet's* Preface to those Books.

* *Prideaux, ut supra.*

Upon the NEW TESTAMENT.

V. The Commentators, and especially

* *Dr. Hammond* and *Dr. Whitby.*

Of

Of the Harmony, Chronicle and Order of it,
 * V. Lightfoot and Prideaux.

Upon the Gospels.

Of the Harmony and Agreement of the four
 Evangelists.

V. Jansenius of Ghent, Mr. Arnauld; Lami
 and Toinard.

* S. Austin, *de Consen. Evangelist.*

* Dr. Well's Harmony; and Dr. Lightfoot's.

* Vossius's *Harmonia Evangelica.*

Of the Time of the Nativity of Jesus Christ.

V. Petavius, *de Doctrina Temporum*, lib. 6.
 and his Observations upon S. Epiphanius;
 Usher; Vitre's Bible; Cardinal Noris;
 Father Pagi's *Dissertatio Hypatica*; Til-
 lemont's Notes in the first Volume of
 his Memoirs; an Historical Dissertation
 upon a Medal of Herod Antipas; Mr.
 Toinard's Concord; Father Pezeron's
 Evangelical History, with several other
 small Tracts upon this Subject.

* Prideaux's Connection.

Of the Genealogy of Jesus Christ, to recon-
 cile S. Matthew and S. Luke.

V. Africanus's Letter to Aristides, related by
 Eusebius, S. Austin *de consensu Evange-
 listarum*, c. 3. lib. 3. *retract.* c. 7.
 Maldo-

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Maldonatus in caput 3. Lucae. Mr. de Marca de stemmate Christi; Phil. Codutius; a Dissertation upon the Genealogy of Jesus Christ; Father Mauduit's Analysis; the Bollandists in propyleo Maii; Mr. Tillemont's Notes upon the Life of Jesus Christ.

* Vossius de Jesu Christi genealogia.

Of the Duration of the Preaching of Jesus Christ, and the Number of Passovers he celebrated in that time.

V. The Evangelical Concords and Chronologers, Mr. de Tillemont and Father Lami.

Of our Lord's last Passover.

V. Paul of Burgos's Treatise upon the Celebration of the Passover of Jesus Christ; a Treatise of the Sacrifice of the Typical Lamb, by Lewis de Leon; several Dissertations of Father Lami's upon this Subject; the Notes and Letters of Tillemont against Lami; a Treatise of Father Hardouin's; Father Maudit's Dissertation in his Analysis; Father Daniel's Reflections upon Lewis of Modena's System; Father Pezeron's Dissertation in his Evangelical History; Two Letters of a Doctor's of Divinity upon this Subject; Father Bessin's Reflections upon Lami's

Lami's new System; Mr. Toinard's Evangelical Concord.

Of TRADITION.

Of its Authority.

- V. *Bellarmino*, and other Controversists.
Mr. *Du Pin* of Orthodox Doctrine, and the Authors cited upon Theological Places.

* *Dr. Brett's* necessary use of Tradition.

Of the Characters of true Tradition.

- V. *Vincentius Lirinensis* in *Commonitorio*.
Mr. *Du Pin's* Orthodox Doctrine.

* *Dr. Brett, ut supra.*

* *Dr. Potter's* Charge, 1719.

Upon the CHURCH.

Of its Authority.

- V. *Bellarmino*, and other Controversists, and amongst the rest *Messieurs of Walemburg*; Mr. *Nicole* in his *Prejudices*, and in his Book of the *Calvinists* convinced of Schism, and in his Treatise of the Unity of the Church against *Jurieu*.
Davenport and *Holden's Analysis Fidei*.
Mr. *Du Pin's* Treatise of Orthodox Doctrine.

* *Bishop Pearson* on the Creed.

* *Dr.*

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- * Dr. Potter ; Dr. Hicks's Constitution of the Catholick Church.
- * Dr. Brett's Government of the Primitive Church.
- * Mr. Johnson's Preface to his *Vade Mecum*.

Of the Indefeetibility and Infallibility of the Church.

V. *Eosdem*, except Pearson & seq.

- * Mede's Works, B. 1. Discourse 29. and B. 3. Chap. 10. upon its Indefeetibility.

Of the Marks and Characters of the Church.

V. *Eosdem*, except the last excepted, and Mede.

- * Mr. Paschal's Thoughts.

Upon GENERAL COUNCILS.

Of their Authority, and whether Infallible, and superiour to that of the Pope, or not.

V. Several Treatises of Gerson's ; the Works of Richerius and Vigor ; De Launoi's Letters ; the Declaration of the Assembly of Divines in 1682 ; Mr. Dupin de *Antiqua Ecclesiæ Disciplina*, and his Treatise of Ecclesiastical and Temporal Power, with his Book of Orthodox Doctrine.

- * Concil. Pisani *Apologia pro Ecclesiæ*.

- * Cathol. *Authorit. contra Edicta Papalia*.

* Mat.

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- * Mat. Sutlivius *de Conciliis & eorum Autho-
rit. in Bell.*
- * P. Decius *ad Gallia Regem pro Autoritate
Con. gener. supra Papam.*
- * Hutchinson and Dr. Clagett.
- * Mr. Jenkins.

*Of the Right of summoning General Councils,
whose it is, and who ought to preside therein,
and ratify their Acts.*

V. *Eosdem.*

Upon the Authority of the Fathers.

- V. Vincentius Lirinensis *in Commonit.*
The Authors cited upon the Councils.
Dailleé de usu Patrum, with *Scrivinerus's*
Answer.
- * Reeve's Preface to the Apologists.
- * Dr. Marshall's Preface to *S. Cyprian* translated.
- * Dr. Bull's Life by Nelson.

*Upon the Authority of the POPE in
Matters of FAITH.*

Of his Decisions, that they are not Infallible.

- V. The Treatises of Gerson and Almainus,
Richerius and *Simon Vigor*; the Decla-
ration of the Clergy in 1682. Mr. Du
Pin de antiqua Ecclesie Disciplina, and
his Christian Doctrine.
- * Barrow's Supremacy.

Upon

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Upon the Method of Treating of Matters of RELIGION.

- V. Gerson *de Examinatione Doctrinarum.*
Clemangis *de instituendo Theologiæ studio.*
Erasmus's Method of true Divinity.
Melchior Canus *de locis Theologicis.*
Hyperius *de studio Theologico*, copied by
Villa-Vicentia.
Davenport's *Systema Fidei.*
Holden's *Analysis Fidei.*
Father Mabillon of Monastick Studies.
Mr. Du Pin's Treatise of Christian and
Orthodox Doctrine, chap. 20. and 23.
* Nelson's Life of Dr. Bull.

Upon the Attributes of GOD in general.

- The first Part of S. Thomas, and the first
Book of the Master of the Sentences,
with the Commentators, especially
Estius; the first Volume of *Petavius's*
Theological Doctrines, together with
that of Father *Thomassin.*
Dr. Clarke's Philosophical Discourse on
the Being and Attributes of God.
Bishop Pearson on the Creed.

A Catalogue of

Of the Existence of God.

V. Besides Divines, the Authors cited upon the Truth of the Christian Religion, and especially the Meditations of *Descartes*. Father *Malebranch*'s search after Truth. *Jacquelot*'s Treatise of the Existence of God.

- * Bishop of *Cambray*; Bishop *Pearson* on the Creed.
- * Dr. *Clarke*, *ut supra*.
- * The Gentleman Instructed.
- * *Tully de Natura Deorum*.
- * Archbishop *Tillotson*.

Of the Distinction of God's Attributes.

V. *S. Bernard* against *Gilbertus Porretanus* the Treatises of the *Scholistics*, and that of Mr. *Herminier*, together with the School Divines.

- * Bishop *Pearson* on the Creed.

Of the Spirituality of God.

V. *S. Epiphanius* against the *Audians* *Pamelius*; *Paradoxa Tertulliani cum Antidoto*; a Note of *Cotelerius*'s upon Homily ascrib'd to *S. Clement*, p. 73 of the New Edition; *Huetius* in *Origianis*, p. 1, 2.

- * Bishop *Pearson* on the Creed.
- * Dr. *Clarke*, *ut supra*.
- * Bishop *Burnet*'s Exposition of the 39 Art.
- * Archbishop *Tillotson*.

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Of the Eternity of God.

V. *Boetius's* Definition of it, follow'd by the School Divines, and maintain'd against the Socinians by *Hoornbeck Socinianismi confutati*, l. 2. and *Moresius*, in his Book, intitul'd, *Hydra Socinianismi*.

* *Bishop Pearson*; *Bishop Burnet*, and *Dr. Clarke*, *ut supra*.

* *Archbishop Tillotson*.

* *Grotius Ver. Christ. Relig.*

Of his Immensity.

V. The Philosophers upon this Subject, and amongst the Moderns what *Mr. Arnauld* and *Father Malebranche* have writ against one another.

* *Fontenelle's* Plurality of Worlds.

Of the Beatifick Vision, and whether the Blessed see God intuitively.

V. *Garnier in Auëtuario Theodoriti*, Diff. 3. cap. 7. *Clement Alanus in Conciliatione Ecclesiæ Armenæ cum Romana*; *Allatius*, in his Book intitul'd, *Joannes Hottingerus fraudis & imposturæ convictus*, and in his Book *de Octava Synodo Photiana*.

* Some Primitive Doctrines reviv'd.

* *Father Malebranche*.

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Of the Dispute between Barlaam Palamas and Acyndinus; whether the Essence of God is seen, or only a Light issuing from the Divine, Eternal, Uncreated, and Incorruptible Essence.

V. Leo Allatius *de consensu utriusque Ecclesie*, lib. 2. cap. 17.

The Treatises of Palamas, Barlaam and Acyndinus, and the Synods of the Greeks upon this Question, related by Allatius. Zonaras, the *Louvre* Edition.

Mr. Du Pin's *Bibliothèque* of Ecclesiastical Authors in the 14th Century.

Of the State of Souls after Death, and of the Reign of a thousand Years; as also whether those that are purg'd from their Sins do immediately enjoy the Beatifick Vision.

V. Father le Quien's Dissertation upon S. John Damascen.

Father Nouri in *Apparatu*, Diff. 1.

Mr. Du Pin's Analysis of the Apocalyps, the 9th and 10th Dissertations, where all the Questions are treated of, and the Passages referr'd to.

* Bishop Pearson on the Creed for part of the Question.

* Some Primitive Doctrines, *ut supra*.

* Mede on the Revelations.

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Of God's Knowledge, and of the distinction thereof.

V. The School Divines.

Of God's Prescience; whether he foreknows and foresees the Actions that we can choose or refuse.

V. Hoornbeck in *Socinianismo confutato*; Solomon Van-Til; Vorstius *Tract. de Deo*; Le Blanc's *Theses*; Junius *Refut. Prelim. Socin.* against Socinus, who maintains that God does not foresee free Actions, Vol. 2. *Praelect. Theolog.* c. 9, 10, 11.

* Dr. Clarke's Demonstration, *ut supra*.

* Castalio's Dialogues *de Prædestinatione*, &c.

Whether we ought to admit of a middle Knowledge in God.

V. Besides the Thomist Divines, and their Adversaries in their Sums, amongst others Alvarez, Lemos, Suarez, Petavius, Contenson, &c.

Molina, a Jesuit, *de Concordia*, for that middle Knowledge.

Father Tiphaine, a Jesuit also against it, in his Book of the Order of God's Decrees.

Gulielm. Thuvisse *Disput. de scientia media adversus Arminianos & Suarezum*.

Father Serry in his *Schola Thomistica vindicata*.

Le Blanc in his *Sedan Theses de Decretorum ordine.*

Father *Daniel* in his Letters.

Father *Alexander's* Answers; with abundance of other Works writ in the Disputes upon Predestination.

Of the Will of God, and how distinguish'd.
V. The Schoolmen.

* Bishop *Pearson*, *ut supra.*

Whether the Will of God is the Cause of all Things.

V. The Authors cited under the Penultimate Article.

* Dr. *Clarke's* Demonstration, &c.

* Bishop *Pearson*, *ut supra.*

* Dr. *Barrow* on the Creed.

Whether it is always efficacious.

V. Eodem.

Father *Malebranch*, who has something particular upon these Questions in his Treatise of Nature and Grace; as has also Mr. *Arnauld* in his Reply, intituled Philosophical and Theological Reflections

Of Providence.

In what Order, and after what Manner God governs all Things.

V. Bradardini lib. tres de rerum Causa.

Malebranch's Nature and Grace.

Arnauld's Philosophical and Theological Reflections.

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A Treatise of the Miracles of the Old Testament. * *S. Chrysostom*, *Theodorit* and *S. Basil*; * *Jo. Pic. Mirandulanus*; * *Dr. Sherlock* and *Bishop Wilkins*.

* *Burnet's Theory of the Earth*.

* *Dr. Barrow on the Creed*.

Of Predestination and Reprobation.

Whether the Predestination of the Elect is before or after the Prevision of Merit.

Whether 'tis antecedent to the Prevision of Original Sin, or consequent to it.

Whether the Reprobation of the Wicked is only Negative before the Prevision of Sin.

Whether Reprobation supposes the Prevision of Original Sin, or not.

V. Upon these Questions, the Controversial Writings against Protestants, as also those of the Protestants against one another, as the *Gommarits* and *Arminians*. The Treatises also of the *Thomists* and their Adversaries upon Predestination, together with the Works that were writ in *France* and *Flanders* upon Grace, wherein these Doctrines of Predestination and Reprobation are treated of. To name a few, * *Grotius*; *Castalio*; *Curcellæus*; * *Vorstius contra Piscatorem*; * *Bishop Burnet's Exposition of the 18th Art.* against this Doctrine; and * *Molineus*, *Burges*, *Davenant* and * *Featley* for it.

Upon the TRINITY.

For General Questions in the Explication of
this Mystery.

- V. Amongst other Divines; the Master of the Sentences; S. Thomas; *Eftius*; *Petavius*; and among the more ancient, *Boetius* and S. *Anselm*. Bishop Bull's *Defensio fidei Nicenæ*, and other Discourses; *Bp. *Pearson* and *Dr. *Barrow* on the Creed. The present Controversial Works, viz. *Dr. *Clarke's* Scripture Doctrine; *Mr. *Knight's* Answer to it; Dr. *Waterland's* Work; *Mr. *Whiston's* Works; *Mr. *Berriman's* seasonable and second Review of Mr. *Whiston's* *Doxologies*; *Mr. *Emlyn's* Tracts, and others.

Of the Distinction of the three Divine Persons
maintain'd against the Sabellians.

- V. A Letter of the Council of *Antioch* in *Eusebius*.

S. *Athanasius's* Apology for S. *Dionysius* of *Alexandria*.

Eusebius of *Cæsarea* against *Marcellus* of *Ancyra*.

S. *Athanasius* against the Sabellians.

* Bishop Bull's *Defensio fidei Nicenæ*,

* Bishop *Pearson*, *ut supra*.

* Dr. *Barrow*, *ut supra*.

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Of the Divinity of the Son and Holy Spirit,
prov'd 1st from Scripture against the
Arians.

V. The Treatises of the Ancients, especially
those of S. Athanasius, S. Hilary, S. Ba-
sil, S. Austin, Maximus, Vigilus of
Tapsus, and S. Fulgentius.

* Bishop Bull and Bishop Pearson, *ut supra*.

Against the Socinians.

V. Joshua la Place upon the Pre-existence of
the Logos.

Engedinus and Hoornbeck.

* Bishop Bull and Bishop Pearson, *ut supra*.

* Mr. Leslie's and Dr. Sherlock's Socinian
Controversy.

* Prideaux Life of Mahomet.

* Tillotson's Sermons.

2dly, *By Tradition of the Ancient Fathers.*

V. Petavius; Huetius in *Origenianis*; Bull's
Defensio fidei Nicænæ; Father Noris's
Notes, and those of Mr. Du Pin's upon
the Doctrine of the Ancient Fathers,
with regard to the Trinity; Mr. de
Meaux Advertisements against *Jurieu*;
Abbot *Faidit*'s System of the Trinity;
Father *Hugo*'s Answer to it; *Faidit*'s
Reply and *Hugo*'s Rejoinder.

* Bishop Pearson, *ut supra*.

* Dr. Barrow, *ut supra*.

Of the Holy Spirit, whether it proceeds from the Father and Son, or from the Father only, debated between the Greeks and Latins.

- Y. *Allatius's* Collection of Treatises, intitul'd, *Gracia Orthodoxa*; his *Vindiciæ Synodi Ephesinæ*; his *S. Cyril de Processione Spiritus Sancti*; his *Synodus VIII. Plog-tiana*, especially the 14th Chap. and his *Hottingerus fraudis & impietatis convictus*.

Father *le Quien's* first Dissertation upon *S. John Damascen*.

* *Dr. Barrow, ut supra*.

Of the Addition of Filioque.

- Y. *Peter Pitbou's* History of the Controversy of the Procession of the Holy Spirit. *Allatius* against *Creighton*. Exercit. 10. and 11.

Father *Mabillon* *ſæc. 2. Benedictini*, p. 1. and *Musæi Italici*, p. 45.

Whether the Expression of Trina-Deitas ought to be approv'd.

- V. The Treatises of *Gothescalcus* and *Hincmarus* upon this Question.

Whether it may be said that one Person of the Trinity suffer'd.

- V. The Letters of the *Scythian Monks* and *African*

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African Bishops; Father Noris's Dissertation upon this Question, and his Apology for those Monks.

Upon ANGELS.

Whether they are Corporeal, or pure Spiritual substances.

V. Estius in *Sentent.* where this Question is very well treated.

Father Nouri in *Apparatu* upon Tatian and S. Clement of Alexandria.

Huetius in *Origenianis.*

Father Noris's *Vindiciæ Augustiniana*, l. 6. c. 10.

* Salkeld's Treatise; Mr. Mede's Works;

* Brian Turner and Mr. Hammond's Treatise; * Dr. Barrow, *ut supra.*

Of the Hierarchy of Angels.

V. Morinus de *Ordinationibus* upon the Rite of the Maronites.

Cotelerius's Note upon the 12th Chapter of the Apostolical Constitutions.

Daillée de *libris Dionysio ascriptis*, l. 1. c. 3, Dr. Scot's Christian Life.

Whether or no there are Guardian Angels; and whether appointed to all Men, or not, &c.

V. Cotelerius's Notes upon the first Book of *Hermas*; upon S. Clement's Letter; upon the 8th Book of the Apostolical Consti-

Constitutions, and upon the 2^d of the
Recognitions.

*Mauduit's Dissertation upon the Acts of the
Apostles.*

Huetius in Origenianis. 9. 5.

*Father Nouri in Apparatu upon Hermas
and S. Clement of Alexandria.*

* *Dr. Scot's Christian Life.*

* *Bull's Discourses.*

* *Hammond.*

* *The Controversial Writers, and among
others Coccius, Vol. I.*

*Whether Angels know the free Thoughts of
Men.*

Of the Fall of Angels, and of Demons.

V. The Works of Divines.

As for the rest of the Questions put by
the Schoolmen upon the Subject of An-
gels, they are both unprofitable, and
not to be determin'd,

* *Mr. Hammond's Treatise.*

Upon the INCARNATION.

For all the Questions in general.

V. The Treatises of the Ancient Fathers
upon this Mystery, especially of *S. Atha-
nasiaus*, with two Letters of his, the one
to *Epicletus*, and the other to *Adel-
phius*.

Gregory

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Gregory Nazianzen's 46 Discourse, and his two Letters to Cledonius.

Cassian's 7 Books.

S. Cyril and Theodorit's Works.

The Acts of the Councils of *Ephesus* and *Chalcedon*.

The Writings of Divines, and especially *Petavius* in his Theological Doctrines, and Father *Garnier* in his Dissertations upon *Marius Mercator*.

* Bishop *Usher*; Bishop *Pearson* on the Creed; *Jenkin's* Truth of the Christian Religion.

* Archbishop *Tillotson's* Sermons.

* *Paschal's* Thoughts.

* Dr. *Barrow*, *ut supra*.

Of the Hypostatical Union of the two Natures in the Person of Jesus Christ, against Nestorius.

V. *Eosdem*, especially the Writings of S. Cyril, the Acts of the Council of *Ephesus*, the seven Books of *Cassian's* among the Ancients; as also *Petavius*, Bishop *Pearson* and * Bishop *Bull* among the Moderns: Also,

* Archbishop *Tillotson's* Sermons on the Incarnation.

* Archbishop *Usher* upon *Immanuel*.

Whether

Whether the Body of Jesus Christ was subject to Pain.

V. The Notes of the Benedictins upon S. Hilary.

Father Nouri upon S. Clement of Alexandria.

Whether the Body of Jesus Christ has yet Blood in it.

V. The Latin Dissertations of Dr. Alix and Mr. Boileau upon this Question.

Upon the Beauty of JESUS CHRIST'S Body.

V. Mr. Rigaud's Dissertations at the end of Tertullian, and that of Father Vavassor's *de forma Christi*, with some others.

Of its Ubiquity.

They that wou'd go to the bottom of this Question, which, by the way is needless, may consult what the *Lutherans* have writ on both sides. What *Hospinian* has said upon it in his *Sacramentary History*, and in his Book intitul'd, *Concordia Discors*, with *Le Blanc's Sedan Theses*, may nevertheless suffice, adding thereto the Controversial Writers.

* Dr. Barrow, *ut supra*.

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*Of the Knowledge and Vision of the Soul of
Jesus Christ.*

- V. The Works of Divines, and, amongst
others, those of *Bellarmino*, *Melchior
Canus*, l. 22. c. 15. *Petavius de Incar-
natione*, *Cocceius*, l. 5. *Thef. Cath.*
Vol. 1. *Le Blanc's Theses Sedanensis.*

Of the Liberty of Jesus Christ.

- V. The Writings of Divines and Controver-
sists, especially of *Contenson* and *Mas-
soulié*.
* *Bishop Bramhall* and *Seb. Castalio* in *Dia-
logo de libero arbitrio*.

*Of the Descent of Jesus Christ into Hell, and
of his Preaching.*

- V. *Bellarmino de Christo*, c. 4.
Messieurs of Walemburg, Tract. 2. *Light-
foot*; *Cotelerius* upon the 3d Book of
Hermas; *Usher* upon the suppos'd Epi-
stle of *S. Ignatius* to the *Trallians*; *Fa-
ther Nouri* upon *Hermas*; *Mr. Du Pin* in
his *Bibliothèque*, and upon the *Apo-
calypses*.
* *Bishop Pearson* and *Sir Peter King* on the
Creed.
* *Archbishop Usher's Works*.
* A Critical Essay on this Subject.
* *Dr. Barrow*, *ut supra*.

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Of the real Existence of two Natures in Jesus Christ, without confusion.

V. *Eosdem*, and S. Chrysostom's Letter to *Cæsarius*; the Works of *Theodoret*, and especially his Dialogues; a Letter of S. Leo's to *Flavian*; the Acts of the Council of *Chalcedon*; five Books of *Vigilius* of *Tapsus* against *Eutiches*; the Works of S. *Leontius* and S. *Maximus*; the Works of Divines, especially of *Petavius*.

* *Jenkin's* Reasonableness, &c. of the Christian Religion.

* Bishop *Pearson* and Dr. *Barrow*, *ut supra*.

* Archbishop *Tillotson* on the Incarnation.

Of the two Wills, and the two Operations of the two Natures in Jesus Christ.

V. The Acts of the Council of *Rome* upon Pope *Agatho*, and those of the 6th Council; some Writings of *Photius* upon the two Wills in *Jesus Christ*, together with those of Divines.

Whether Jesus Christ ought to be call'd the Natural, and not rather the Adopted Son of God.

V. The Writings of *Alcuinus*, *Etherius*, *Paulinus* of *Aquila*, and *Agobardus* against *Felix* and *Elipandus*, with the Definition of the Council of *Frankfort*.

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fort. Those also of Divines and of Cardinal d'Aguierre upon the Councils of Spain.

* Bishop Pearson on the Creed.

Of the Satisfaction of Jesus Christ.

V. Grotius *de satisfactione Christi*. Hoornbeck *sec. Confut.* 1. Vol. 2. l. 3. Father Tiphaine a Jesuit, with Objections of Socinus, Crellius, and other Socinians. * Petavius; Mr. Leslie against the Socinians; * Mr. Parker's *Censura Temporum*. Jenkin, *ut supra*.

* Archbishop Tillotson.

Of the Addition made to the Trisagium of these Words, Qui crucifixus es pro nobis.

V. Valesius's Dissertation touching Peter Gnaphæus, at the end of the History of Evagrius.

Whether the Divinity and Humanity were separated whilst he was in the Grave.

V. Palavicini's History of the Council of Trent, l. 7. c. 16.

The Benedictins Preface to S. Hilary, and their Notes upon S. Ambrose.

Father Nouri's Apparatus upon S. Clement of Alexandria.

* Bishop Pearson and Dr. Barrow, *ut supra*.

Upon the Sentiment of Nestorius.

- V. The Dissertation *de Supposito*, with Petavius's Answer in his Treatise of the Incarnation; Garnier in his Dissertations upon Marius Mercator; Father Simon of the belief of the Oriental Churches; Renaudotius in his 4th Vol. of the Perpetuity of the Faith.

* Bishop Pearson and Dr. Barrow, *ut supra*.

Upon the RESURRECTION *of the*
DEAD.

- V. Athenagoras, Tertullian, S. Ambrose, S. Chrysostom, and some Modern Divines amongst others George Calixtus, Calovius, Cloppenburg, Hottinger, and the *Theses* of Vossius. Amongst our own Divines, * Bishop Pearson; Dr. Barrow; * Bishop Tillotson; Dr. Jenkin, *ut supra*.

* Bishop Stillingfleet.

* Mr. Ditton.

* Mr. Mede.

Of the Last Judgment.

- V. S. John Damascen, and the Dissertation of Father le Quien; Jerom Maggi's five Books of the Conflagration; three Books of Fred. Nausea's; Ambrose Catharinus upon

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upon the Punishment of the Wicked ;
Mr. *Du Pin*'s Dissertation upon the Last
Judgment, at the end of his *Analysis* of
the *Apocalyps*.

* Mr. *Mede* ; Dr. *Sherlock* ; Bishop *Stilling-
fleet*.

* Dr. *Barrow*, and Dr. *Jenkin*.

Upon ANTI-CHRIST.

V. The Treatises of *John Malvenda* and
Grotius, with *Marais*'s Answer.

Something of this is also to be found in
Blondel's Sybilline Oracles.

The Controversial Writers.

* The Commentators on the *Apocalypse*,
particularly * Mr. *Mede*, * Dr. *Hammond*,
and * Dr. *Potter* on the Number 666.

Upon PURGATORY, and the Suf- fering of the DEAD.

V. *Bellarmino*, and others of the Controver-
sial Writers ; *Grotius*'s Collection of
Passages from the Fathers ; Messieurs of
Walembourg ; *Forbesius* ; *Blondel*'s Sy-
belline Oracles ; *Arcudius de Purgato-
rio* ; Tho. *Anglus de medio animarum
statu* ; *Mabillon*'s Preface to the 3^d Book of
the *Benedictin* Ages ; S. *Austin de cura
pro mortuis* ; S. *John Damascen* ; Father
le Quien's Dissertations ; *Allatius*'s

Agreement of the Greek and Latin Churches; the Perpetuity of the Faith, Vol. 1. l. 1. c. 9. *Cotelerius* upon the 8 Books of the Apostolical Constitutions, c. 42. Mr. *Du Pin's* Dissertation in his Analysis of the *Apocalyps*.

* Archbishop *Wake*; Bishop *Stillingfleet*.

* *Daillée de Penis & satisfactionibus*.

* A small Treatise by Mr. *Deacon*.

Upon Hell, and Eternal Punishments.

V. The Writers against the Socinians.

Huetius in Origenem, q. 11.

Father *Nouri in Apparat.* upon *S. Justin*.

Mr. *de Cordemoi's* Treatise on this Subject.

* Dr. *Sherlock*; Dr. *Hammond*; a Sermon of Dr. *Lupton's*.

Upon the Intercession and Invocation of Saints.

V. The Controversists, especially the Treatises of *John Hessels*, *Nicholas le Fevre* and *Davenport*, together with the Works of Modern Divines; *Garetius's* Collection of Passages from the Fathers, to prove Intercession and Invocation; Treatise of the Bishop of *Castorie's*.

* Archbishop *Wake*; Bishop *Stillingfleet*.

* Archbishop *Usher's* Works, and Bishop *Bramhall's*.

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Upon the Worship of Saints.

- V. The Controversists, and, amongst others,
Hocstrat, Josse Clichtoüe, Latomus, Catharin, and *Bellarmino*, with several Modern Treatises on this Subject, as of
* Archbishop *Wake*; Dr. *Clagett*; Dr. *Freeman*.
* Bishop *Stillingfleet*; Mr. *Mede*.

Of the Worship of the Relicks of Saints.

- V. S. *Jerom* against *Jovinian* and *Vigilantius*
S. *Austin's* Answer to *Dulcitius*.
Nicholas le Fevre upon the Invocation of Saints, and the Worship of their Relicks.
Mr. *de Launoi's* Treatise of the Care of the Church to take away false Relicks and false Offices of Saints.
Father *Mabillon's* Treatise of the Worship of unknown Saints.
The Treatises of *Calvin, Du Moulin,* and *Bochard*, against the worship of Relicks.
* Bishop *Stillingfleet*; Mr. *Gee*.
* Archbishop *Wake*, and Mr. *Mede's* Works.

Of Pilgrimages.

- V. S. *Gregory of Nice's* Letter to *Eustathius*.
John Stalenus's Defence of Pilgrimages.
The Treatises of *James Gretzer*, and other Controversists.

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Of the Use and Worship of the Cross and Images.

V. S. *John Damascen* and *Theod. Studites*.

The Acts of the 2^d Council of *Nice*.

The *Caroline Books*; The Council of *Francfort*; The Council of *Paris*; The Writings of *Adrian I. Claudius* of *Turin*; *Dungalus*; *Jonas* Bishop of *Orleans*; *Agobardus* Archbishop of *Lions*; *Alanus Copus*; *Agricola*; *Molanus*; *Catharinus*; *Sanderus*, and *Gretzerus* upon Images.

Daillée's Treatise, which contains in it whatever has been said in Antiquity upon this Subject.

* *Durantus de Ritibus Eccl. Cathol.*

* Archbishop *Wake*; Bishop *Stillingfleet*; * Dr. *Whitby*.

* Dr. *Comber*; Mr. *Mede*.

Of the Invention of the Cross.

V. *Tillemont*; *Valesius* upon *Eusebius*; *Be-landus* upon the SS. of *Mai*.

Morinus, in his *Deliverance of the Church*

* *Gul. Durandus's Rationale Divin. Officiorum.*

Of the Sign and Images of the Cross.

V. *Gretzerus* upon the Sign of the Cross
3 Vol.

Morinus de Ordinationibus, p. 3. Execut.
cit. 4.

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- * Mr. *de Vert's* Liturgies.
- * Dr. *Brett's* Dissertation on the ancient Liturgies for the Sign of the Cross.
- * *Durandus, ut supra.*

Of the Worship of the Virgin.

V. *Epiphanius* against the *Collyridians* and *Antidico-Marianites*; The Salutary Advice of the Virgin to her indiscreet Worshipers; Mr. *de Tournay's* Pastoral Instruction upon this Book; The Censure of the Faculty of Divinity of *Paris* of *Maria d'Agreda's* Book; Mr. *Baillet's* Treatise of the Devotion to the Holy Virgin.

- * Archbishop *Wake*; Dr. *Clagett*; Dr. *Hicks*.
- * Bishop *Fleetwood*, and Bishop *Stillingfleet*.
- * *Durandus, ut supra.*

Of the Perpetual Virginity of Holy Mary.

V. *S. Ambrose* upon the Institution of Virgins, together with his 42^d Letter.

Syricius's Letter against *Bonofius* and *Jovinian*; *S. Jerom* against *Jovinian*, and *S. Epiphanius* against *Helvidius*.

S. Ildephonso de Toledo's Treatise on this Subject.

The Treatises of *Paschasius Ratbertus* and *Ratram* upon the manner of our Lord's Birth.

Josse Clitoe de Virginis puritate.

Father *Mabillon's* Preface to the 4th *Benedictin* Age; Father *Nouri's Apparatus* upon *S. Clement of Alexandria*; *Andrew Rivet's* Apology for the Virgin *Mary*.

* Bishop *Pearson* on the Creed.

* Dr. *Whitby* on Tradition.

Of the Blessed Virgin's Conception, and whether she was conceiv'd without Sin or not.

V. *S. Bernard's* Letter to the Canons of *Lyons*, upon the Feast of the Conception.

Daillé's Treatise against *Monteson*, and the Censures of the Faculty of Divinity of *Paris* against those that do not believe she was conceiv'd without Original Sin.

The History of the Council of *Basil*, wherein there's a Chapter to prove this Sentiment in *Richerius's* History of General Councils. *Cajetan's* Treatise upon Conception; *Blondel* upon the singularity of *Jesus Christ's* Conception; *Maldonat's* Treatise of Original Sin, and his Letters, with the Process carried on against him in *Richerius's* Book; The Prescriptions of *Mr. de Launoi*; A Treatise of the immaculate Conception, in answer to those Prescriptions; The Historians of the Council of *Trent*, especially *Mr. Du Pin's* History of that Council upon a Manuscript of *Kurtemboche*, a contemporary Author.

* *Durandus*,

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* Durandus, *ut supra*.

Of the Death and Assumption of the Blessed Virgin.

V. *Josse Clichtoüe's* Treatise; Those of *Messieurs de Launoi* and *Joli* upon the Corporal Assumption of the Blessed Virgin. The Defence of that Assumption by *Messieurs Lavocat* and *Gaudin*. The Ecclesiastical Historians, as *Baronius*, *Tillemont*, *Fleuri*, &c.

* Durandus, *ut supra*.

Upon the LAWS.

V. *Gerson's* Treatise *De Vita Spirituali*.
Grotius, *De jure Belli & Pacis*.
Selden, *De jure Naturali & Gentium*.
Puffendorf, *De jure Publico*.

Upon the RULES of MANNERS.

And, 1st, Of Natural and Positive Laws, both Divine and Humane.

Whether Ignorance of the Law of Nature be Invincible, and excuses from Sin, or not.

V. *Sinnich*, in his *Saul Ex Rex*.
Contenson; *Wendrok's* Dissertation.

adly,

2dly, Of Conscience.

V. Contenson; Wendrok; Father Daniel;
Father Alexander's Answer.

* The Casuists.

3dly, Of Probability; whether or no it always
excuses from Sin.

Whether, in Matters of Opinion, we are ob-
liged to follow such as are best supported by
it; and of two Opinions equally probable,
whether we ought not to embrace the
safest.

To pass by such Authors as are not of
Credit enough;

V. Father Thyrsis of Gonzales, General of
the Jesuits, and Father Gilbert, a Jesuit,
who seem to have exhausted this
Matter.

Wendrok also, and his Original, with the
Defence of the Divines of Bourdeaux
upon this Subject; The Writings of
the Curates of Paris; and Fagnon, Mer-
corus, and Father Baron may all be
added.

Upon SINS in general.

V. The Writings of Divines; as of the Bishops

* Stillingfleet, Tillotson and Burnet.

* Mr. Mede.

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Of Original Sin.

V. The Schoolmen, with other Works of Divines, as of *Catharin, Maldonatus* and *Baius*, &c.

* *Menasseh Ben Israel de fragil. ex lapsu.*

* *Mr. Mede* ; *Bishop Burnet* on the 9th Article.

Of the state of Infants that die Unbaptiz'd, and under the Guilt of Original Sin.

Whether or no they suffer the Punishment of Sense.

V. The Treatises of *Florentius, Conrius* and *Moraines in Anti-fansenio* ; The Letter from the Children that groan in *Limbo*.

Father Noris's Vindiciæ Augustiniana.

* *Mr. Grancolas* upon Original Sin.

Mr. Du Pin's Dissertations upon the *Apo-calyps*, where the Question is treated *in utramque partem*, and nothing omitted on either side that can be alledg'd.

* *Bishop Bramhall.*

Of the Distinction of Venial and Mortal Sins,

V. The Schoolmen and Controversists.

* *Bishop Burnet* on the 16th Article.

Whether God is the Author of Sin, or not.

V. *Eosdem.* Amongst others, *Bishop Bramhall,*

* *Seb. Castalio* Dialog. 4. *Mr. Lock's* Essay.

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Upon the Cardinal and Divine VIRTUES.

V. The Schoolmen, especially the second of S. Thomas's *Sum*, and the Controversists.

Of Justification, and the Necessity of Good Works.

V. The Schoolmen and Controversists, but above all, Mr. *Arnauld's* Treatise of the subversion of Morality by the Calvinistical Doctrine of Justification, and the Writings in Defence of that Book, as well by Mr. *Arnauld* himself, as Mr. *Le Fevre*, together with Dr. *James le Feron's* Reply.

* Bishop *Taylor's* Polemical Discourses.

* Dr. *Hammond*.

* Bishop *Burnet* on the 11th Article.

* Mr. *Mede's* Works.

* Bishop *Bramhall's* 1st Discourse.

Upon all the SACRAMENTS in General and Particular,

V. Tho. *Waldensis*; *Maldonatus*; *Estius*, *Bellarmino*; *Antonius de Dominis*; *Arcudius*; *Juvenin*.

* Guil. *Durandus Rationale*, &c.

General

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General Questions upon the SACRAMENTS.

Of their Number.

V. The Works of Divines and Controversists, and for the Sentiment of the Greek Church hereupon, *Allatius*, lib. 2. *de Consensu utriusque Eccles.* *Arcudius*.

* *Mr. Gee's* two Tracts.

* *Bishop Bramhall's* 1st Discourse.

* *Durandus*, *ut supra*.

Of the Matter, and Form, and Origine of them.

V. *Morinus de Pœnitentia*, l. 8. c. 17, & 18. *Arcudius de Concordia*.

Of the Conditional Form when it was first introduc'd.

V. *Morinus de Pœnit.* l. 201. c. 12. & *de Ordinationibus Exercit.* 1.

Father *Quesnel* upon the 134th Epistle of *S. Leo*.

Father *Martenne*.

Of the Efficacy of the Sacraments.

V. *Vossius's* Preface to his Treatise of Baptism.

Le Blanc's Sedan. Theses.

Mr. de Fevre's Invincible Motives.

The Divines and Controversists.

Whether

Whether the Intention of the Minister is requisite to make the Sacraments valid.

V. A small Piece of *Catbarin's*.

The Jesuit *Salmeron's* Commentary upon the Epistle to the *Romans*.

Conteson's Dissertation on this Subject.

A small Work intitul'd, *An Examination of Bellarmin's Opinion*.

Palavicini's History of the Council of Trent, and *Fra. Paul's*, which compare together.

Mr. de Marca's *Dissert. posthum. de Sacrificiis*.

The third part of the Difficulties propos'd to *Mr. Steiaert*.

Le Fevre's Additions to his *Invin. Motives*.

* *Dr. Alix's* Historical Discourse on this Subject.

What Sacraments those are that impress a Character, and what that Character is.

V. *Morinus de Ordinationibus Exercit. 3. Estius; Bellarmine; Antonius de Dominis.*

Whether washing the Feet is a Sacrament.

V. The *Benedictins* Notes upon the Passage of *S. Ambrose*, and Father *Mabillon* upon *S. Bernard*. For the Sentiment of the Greek Church, *Allatius de Consensu*

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*sensu utriusque Ecclesiæ, l. 2. Arcudius,
l. 2.*

Of the Rites and Ceremonies of the Sacraments.

V. *Viccomes; Cassander's Liturgies; Goar's Eucholog. Martenne de Antiquis Ecclesiæ Ritibus. The Liturgies publish'd by Mabillon; The Treatises of Messieurs de Vert and Grancolas; Daillée de Cultibus, which is of use for the Citations.*

* *Bingham's Antiquities.*

Upon BAPTISM.

V. *Vossius Disput. de Baptismo.*

*Mr. Arnauld's subversion of Morality, &c.
Chap. I. Book 7.*

* *Durandus's Rationale.*

* *Mr. Mede; Dr. Hammond and Mr. Bingham's Antiquities.*

Of the Matter of this Sacrament.

V. *Father Martenne; Father Hardouin's Dissert. de Baptismo in Vino.*

* *Mr. Bingham, ut supra.*

* *Durandus, ut supra.*

Of the Form of it, and whether it can be conferr'd in the Name of Jesus Christ only.

V. *Father Hardouin's Dissertation.*

Halloixius Origen. Defens. l. 3.

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The *Benedictins* Notes upon the Passages
of S. Ambrose.

* Mr. Bingham, *ut supra*.

*Whether these words, I baptize thee, are ne-
cessary.*

V. Morinus *de Pœnitentia*, l. 8. c. 16, & 21.

Of the Form amongst the Greeks.

V. Morinus *ibid.* Allatius and Arcudius.

* *Of the Administrator of Baptism, and whether
Baptism by Laicks is valid, or not.*

V. * Mr. Lawrence's Lay Baptism Invalid.

* Mr. Bingham's Scholastical History of Lay
Baptism; in 2 Parts.

* Dr. Brett and * Mr. Lawrence against
both Parts of * Mr. Bingham's Work.

*Of the Baptism of Hereticks, and whether
valid, or not.*

V. The Letters of S. Cyprian and Firmilian;
An Anonymous Author in the Works
of S. Cyprian; The Books of S. Austin
upon Baptism, and other Treatises
against the Donatists.

Mr. de Launoi's Treatise, and Father Com-
besfius upon the Plenary Council; Mr.
de Launoi's 8th Epistle; Mr. David's
Answer to Mr. de Launoi; The Notes
of Mr. de Tillemont and Mr. Du Pin upon
S. Cyprian, with the last upon Optatus.

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- * Mr. Lawrence's Supplement to Lay Baptism Invalid, and * Dr. Hicke's Letter to him, as it stands before the Book of Lay-Baptism Invalid.

Of Infant Baptism.

- V. S. Cyprian's Letter to *Fidus*.
S. Austin's Books of Baptism.
Cassander, and his Conferences with the Anabaptists; Mr. Arnauld's seventh Book of the subversion of Morality.
- * Mr. Wall's History of Infant Baptism.
- * Dr. Hammond; Dr. Hicke, and Mr. Bingham's Antiquities.

Of Baptism for the Dead, and what S. Paul meant by it in his Epistle to the Corinthians, Chap. 15.

- V. Estius upon the Passage; Spanheim's *Dissert. de Baptismo pro Mortuis*; Smith, *de Baptismo supra Mortuos*; Henry Muller, *de Baptismo pro Mortuis*; Father Hardouin, *de Baptismo pro Mortuis*; The Notes of *Albaspineus* and *Cotelerius* upon the third Book of *Hermas*.
- * The Commentators upon the Place.
- * Mr. Bingham's Antiquities.

Whether Jews and Infidels may be Baptiz'd against the Consent of their Parents.

- The Dissert. of *Catharinus*, Mr. *de Launoi*, and Father *Nicolai* upon this Subject.

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Of

Of the Rites and Ceremonies of Baptism.

- V. *Amalarius*; *Theodulphus*; *Leidradus*; *Jesse*; *Odilbertus*; *Vicecomes's* Observations; *Father Martenne*, *Albaspineus* l. 2. Observations, and c. 1. of Ancient Discipline.

* *Mr. Bingham's* Antiquities.

Upon the solemn Time of the Administration of Baptism.

- V. *Mr. de Launoi* and *Father Nicolai*.

* *Mr. Bingham*, *ut supra*.

UPON CONFIRMATION.

For all the Questions in General upon this Sacrament.

- V. The Treatises of *Mr. de Sainte Beuve*, *Daille*, *Luke Holstenius* and *Morinus*; The Notes of *Father Menard* upon the Sacramentary of *S. Gregory*.

* *Dr. Hammond*; *Mr. Bingham*, *ut supra*.

Of the Matter and Form of this Sacrament.

- V. The Writings of *Petrus Aurelius* and *Father Sirmond*; *Father Menard's* Notes upon *S. Gregory's* Sacramentary; *Father Martenne's* Liturgies.

* *Mr. Bingham*, *ut supra*.

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Whether the Right by which Hereticks were receiv'd into the Antient Church, was the Sacrament of Confirmation, or not.

V. Morinus de Pœnitent. l. 9. Goar's Eucholog. Petavius's Notes upon S. Epiphanius; Mr. de Marca upon the 28th Canon of the Council of Clermont.

Whether the Priest can be the Minister of Confirmation, or not.

V. Mr. de Sainte Beuve; Morinus; Arcudius; Holstenius, who professedly treat of this Question; Hammond and Goar.

* Mr. Bingham, *ut supra*.

Of the Rites of this Sacrament.

V. Vicecomes; Albaspinæus; Goar and Father Martenne.

* Mr. Bingham, *ut supra*.

Of the Reiteration of this Sacrament.

V. Morinus de Penitent. & de Ordination.

Of the Ceremonies of it.

V. Vicecomes; Goar's Eucholog. Albaspinæus; de Antiqua Eccles. Discipl. and Father Martenne.

* Mr. Bingham, *ut supra*.

Upon the SACRAMENT of the
E U C H A R I S T.

*Whether the Body and Blood of Jesus Christ
are really (i. e. substantially) present in
the Eucharist, or not.*

V. *Garetius's* Collection of Passages from
the Fathers; *Gropper's* Treatise of the
Eucharist; Those of *Claudius de Saintes*
and *Espenceus*; Cardinal *du Perron's*
Eucharist, with his Explication of the
Passages of *S. Austin*; *Blondel* and *Al-
bertinus*, where all that can be said
against it is alledged; The Posthumous
Treatises of *Mr. de Marca* upon the
Eucharist, and especially the *French* one;
The Perpetuity of the Faith in 12, and
the three following Volumes, with *Re-
naudotius's* two Volumes, in which
Works the Question is exhausted.

* *Bishop Cosins's* History of Transubstan-
tiation.

* *Archbishop Tillotson.*

* *Mr. Johnson's* Unbloody Sacrifice.

* *Mr. Spinkes* on Transubstantiation.

* *Bishop Bramhall's* 1st Discourse.

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Whether the Greek and Oriental Churches agree with the Latin Church upon the Doctrines of the Real Presence and Transubstantiation.

V. Allatius, *Eccles. Orient. & Occident. de perpetua Consensione*. The first Volume of the Perpetuity of the Faith; The General Answer; The fourth Volume of the Perpetuity by *Renaudotius*; Father *Paris* upon the Belief of the *Greek Church*; Father *Simon's* Belief of the *Oriental Church*, and his Notes upon *Gabriel of Philadelphia*; Mr. *Smith's* Treatise of the Belief of the *Greek Church*, which last Treatises ought to be read with precaution.

* *L'Arroque's* History of the Eucharist.

* Mr. *Bingham's* Antiquities.

* Bishop *Poynet's* *Diallacticon*.

What the Question of the 9th Century was upon the Eucharist.

V. The Perpetuity of the Faith; *Mabillon's* Preface to the 4th *Benedictin Age*; *L'Arroque's* History of the Eucharist; Mr. *Dupin's* History of the 9th Century, where the Question is thoroughly treated of.

* Bishop *Cosins, ut supra*.

Whether Bertram's Book is contrary to the Doctrine of the Real Presence or not, and

whether that Book is his, or Jo. Scotus Eri-
gena's.

- V. The Perpetuity of the Faith; *L'Arroque's*
History of the Eucharist; *Mr. de Marca's*
Letter to *Dom. Luke Dachery*, Vol. 2.
Spiceleg. V. 2. Father *Paris's* Disserta-
tion at the end of the first Volume of
the Perpetuity; Father *Mabillon's* Pre-
face to the 4th Benedictin Age; Father
Hardouin de Sacramento Altaris; *L'Ar-
roque's* History of the Eucharist; Father
Celotius's Notes upon *Anonymus*;
Mr. Boileau's Preface and Notes upon
the Translation of *Ratram's* Book; *Mr.*
Du Pin's *Bibliothèque* 9th Century.

- * The English Translation of *Bertram's* Book
in 1686.

Of the Institution of the Eucharist.

- V. The Authors cited upon the Question of
the time of our Lord's celebration of
the Passover.

* *Durantus, de Ritibus, &c.*

* *L'Arroque, ut supra.*

Of the Matter of this Sacrament, and whether
it was always celebrated in the Greek
Church with unleavened Bread, and in the
Latin with Leaven.

- V. Father *Sirmond's* Disquisition *de Azymis*
Father *Mabillon's* Dissertation on the same
Subject.

Cardinal

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Cardinal Bona, *de rebus Liturgicis*, l. 2. c. 3. of the last Edition; Father Martenne; Ciampini's Dissertation; Allatius in Creighton. Dissert. 6. c. 27, and 28. Daillée, *de Cultibus Religiosis*.

* Vossius's *Theses Theolog.*

* *Of the Matter of the Cup.*

V. * Justin Martyr's Apology.

* Irenæus *advers. Hæreses*.

* Clem. Alexandrin. *ad Pædagog.*

* S. Cyprian. *Epist. ad Cæcil.*

* Concil. Carthag. 4.

* Concil. in Trullo.

* Mr. Bingham's Antiquities.

* L'Arroque's History of the Eucharist.

* *Whether Water is an Essential part of the Instituted Cup, or only a Circumstance.*

V. The Schoolmen; Paulus Aresius Bishop of Derthona, *De aquæ transmutatione in sacrificio missæ*; Vossius's *Theses Theologicæ*; The present Controversial Works, viz. Reasons for restoring some Prayers, as they stand in the Communion Service of King Edward VIth first Liturgy; No Reason for Restoring, &c. A Defence of the Reasons; No Necessity to alter the Common Prayer; No sufficient Reason for Restoring, &c. The Necessity of an Alteration, &c. Dr. Brett's Postscript to his Tradition; A Vindication

cation of the Reasons and Defence,
Part I.

Drake's Latin Sermon, with Mr. Wag-
staff's Answer in Latin.

Dr. Brett's Dissertation upon the Ancient
Liturgies.

*Of the Form of this Sacrament, and whether
it consists only of the Words of Institution,
This is my Body, This is my Blood, or in
the Prayers of Invocation.*

V. Christophorus à capite fontium de necessa-
ria Theologiæ reformatione, which is
only upon this Question; *L'Arroque*;
Albertinus; *Allatius de Concord. & Ex-*
ercit. in Creighton; Father Simon's Notes
upon *Gabriel of Philadelphia*; Mr. Bos-
fuet's Explication of the Difficulties up-
on the Mass; Mr. *Florianus's* Dissertation.
The Divines that have touch'd upon this
Question in their Treatises of the Sa-
craments.

* The Controversial Works under the last
Article.

* Mr. *Bingham's* Antiquities.

* Mr. *Johnson's* Unbloody Sacrifice.

* Dr. Brett's Dissertation upon the Ancient
Liturgies.

*Whether or no the Wine is Consecrated, per
contactum, that is, when part of the Conse-
crated Host is put therein.*

V. Father

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- V. Father *Mabillon's* Notes upon the *Ordo Romanus*, p. 71. and Mr. *Bossuet's* Treatise of Communion under both kinds.

Of Transubstantiation, and how it is made.

Whether the Accidents that remain after Consecration are real.

- V. Besides the Authors cited upon the Question of the Real Presence, and other Controversists, Mr. *Descartes's* Letter; A small Treatise of Mr. *Robaut's*; Mr. *Caly's* Comment on *Durand*; Mr. *Desgabets's* Treatise.

Whether Jesus Christ is in the Eucharist Living or Dead.

- V. *Gerson's* Letters, with those of *Hervetus* and *Maldonatus*, in the Posthumous Works of the last,

Of the Adoration of the Eucharist.

- V. *Espenceaus*; Mr. *Boileau*; *Daillée de Cultibus Religiosis*; *L'Arroque's* History of the Eucharist, p. 3. c. 4. and the Controversists.

* Archbishop *Wake*; Dr. *Aldrich*; Mr. *Payne*.

* Bishop *Stillingfleet*; Bishop *Bramhall's* 1st Discourse.

Whether the Eucharist is a propitiary Sacrifice for the Living and the Dead.

- V. Besides the Controversists, *Garetius's* Collection

lection upon the Sacrifice of the Mass;
One of the Books of Gropper's Treatise;
Alanus and Baius.

* Dr. *Hickes's* Christian Priesthood.

* Mr. *Johnson's* Unbloody Sacrifice and Propitiatory Oblation.

Whether Communion under both kinds is a Divine Command.

How long it was practis'd in the Church.

What the Reasons are for abolishing it, and whether they are sufficient and convincing, or not.

V. Besides the Writings of Divines and Controversists, the Treatises of *Gerson*, *Nicholas de Cusa*, *Gropper*, *Hessels*, *Cassander*, *Davenport*, *Nibsius*, *Mr. de Meaux* and *Grancolas* upon this Subject. *Mr. de Marca*, in *Canonem Concil. Claromontani*; *Cardinal Bona de rebus Liturgicis*; *Daillée de Cultibus lat. l. 4. L'Arroque's History of the Eucharist*; *Allatius ad calcem lib. de perpetua Consensione*, & in *lib. 8. de Synodo Photiana*, c. 4. *Father Mabillon's Preface to the third Benedictin Age*, P. 1. *Observat. 10. and Mus. Ital. p. 1.*

* Mr. *Bingham's* Antiquities.

* Mr. *Payne.*

* Dr. *Whitby.*

Whether

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Whether it is essential to Salvation to receive the Sacrament of the Eucharist, and whether it ought to be given to Children, or not.

V. Cardinal du Perron's Reply; Cardinal Noris's *Vindiciæ Augustin.* §. 3. l. 4. Maldonatus upon the 6th Chapter of S. John.

* Mr. Bingham's Antiquities.

Who the Minister of the Eucharist is.

V. Grotius *de Administrat. Cœnæ*; Rigaltius's Note and Dissertation upon the Words of Tertullian, *Offers & tingis, & sacerdos es tibi solus.*

Albaspineus's Polity of the Ancient Church.

Petavius's *Diatriba* upon this Subject, and Mr. Dodwell's first Dissertation upon Tertullian, and his Answer to Grotius.

* Hicke's Christian Priesthood,

Of the Rites and Ceremonies in the Celebration of the Sacrifice of the Mass.

V. The Authors of the 9th Century; The Liturgies of Cassander and Pamelius; The Observations of Vicecomes; Codruc; Albaspineus; Menard; Goar; Card. Bona's Liturgies, excellent in their kind; Father Mabillon's *Gallican Liturgy* and *Ordo Romanus*; Daillée *de Cultibus Religiosis*; Father

Father Martenne; Messieurs Vert and Grancolas.

* Durantus de Ritibus, &c.

Of the Usage of private Masses.

V. The above cited Authors and Controversists; as also Sanderus; Du Tillet; Espenceus; Daillée de Cult. Religiosis; Cassander's Consultation; Allatius de compenf. l. 3. c. 15. Calixtus; Mabillon's Preface to the second *Benedictin* Age, and Part I. of the third.

* Durantus de Ritibus *Eccl. Cathol.*

* Bingham's Antiquities.

Whether the Faithful are oblig'd to assist at Parochial Mass.

V. Fillefac's Dissertation upon this Subject. Father Martenne; A Case printed at Paris 1704, and some other Writings.

Of the frequent Celebration of the Eucharist.

V. A small Dissertation of Mr. Du Pin's.

* Mr. Bingham's Antiquities.

Whether it is lawful to take any thing in consideration of the Celebration of Mass.

V. Father Mabillon's Preface to the third *Benedict* Age, P. 1. Observ. 8. Van Espen; Mr. Du Pin, *ut supra*.

Whether

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Whether the Service was formerly celebrated in the Vulgar Tongue, and ought yet so to be, or not.

V. The Controversists; *Cassander de Divinis Officiis*; Cardinal *Du Perron's Reply*, l. 6. *Allatius*; *Hottingerus fraudis convictus*; Mr. *Arnauld's Treatise of the reading Holy Scripture in the Steiaertes*, and other Treatises.

* *Dr. Whitby's Treatise in Confutation of the Latin Service, &c.*

* *Dr. Scott and Mr. Gourdon's Request to the Romanists, &c.*

* *Mr. Bingham's Antiquities.*

At what time the Holy Sacrament ought to be expos'd.

V. Mr. *Tbiers's Treatise of the Holy Sacrament.*

What Dispositions Men ought to be in to Communicate worthily.

Whether frequent Communion is convenient.

Who they are that ought to communicate frequently.

V. Mr. *Arnauld* upon frequent Communion; *Petavius's Reply*, with other Books on this Subject.

* *Beverege* upon the first and second Question.

* *Mr. Bingham's Antiquities.*

Whether

Whether or no the Eucharist ought to be administered to such as are under Criminal Condemnation.

- V. *Gerson upon the Absolution of such. Molanus's Treatise upon this Subject. Tapperus, and others.*

Of the Explication of the Term Communion.

Of the different sorts of Communion.

Of the Communion of Laicks and Strangers.

- V. *Albaspinaeus, in his Sacred Observations, Latin and French; Mr. Du Pin's Treatise of Excommunication; Antonius Dominicus upon Communion of Strangers.*

* *Mr. Bingham's Antiquities.*

Of Ancient Temples, and their Figure.

- V. *Morinus de Basilicis; Allatius de Templis; Hospinian de Templis; Ciampini and Goar.*

* *Mr. Bingham's Antiquities.*

Whether Men are oblig'd to Communicate at Easter from the hand of their Curate, and whether it is he that is meant by their Proper Priest in the Decree of the Council of Lateran.

- V. *Mr. de Launoi, in Canonem omnis utriusque sexus, where the Subject is exhausted.*

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Upon the SACRAMENT of P E N A N C E.

V. For the Questions in general about this Sacrament, the Authors cited under the Article of General Questions upon the Sacraments, together with *Morinus de Pœnitentia*, who has omitted nothing that can be said upon it.

- * Dr. *Alix's* Discourse on Penance.
- * Mr. *Gee's* Tract, 1st Part.
- * Mr. *Bingham's* Antiquities.
- * Dr. *Marshall's* Penitential Discipline.

Of the Matter and Form of Penance.

V. The School Divines.

Whether Confession is by Divine Appointment.

Whether it has been always practis'd in the Church.

Whether it was not abolish'd from Nectarius's time.

V. *Erasmus* ; *Latomus* ; *Fillesac* ; *Davenport* ; *Boileau* ; *Father Alexander* ; *Father de Sancta Martha* against *Daillée* ; as also the Work of the last.

- * Mr. *Bingham's* Antiquities.
- * Mr. *Lawrence's* Sacerdotal Powers.

Of the Secret of Confession.

V. *Cardinal du Perron's* Reply ; *Maldonatus* ;
Langlet

Langlet and Lockon, in a Treatise upon this Subject.

Whether Contrition is a necessary part of Repentance.

Whether it is not divided into two Parts, viz. Contrition and Attrition.

Whether Attrition alone is sufficient to obtain Remission of Sins in the Sacrament of Penance.

Whether Attrition, that it may be sufficient, ought to include in it a love of God above all other things, or only the fear of Punishment.

V. The Treatises of Mr. de Launoi; the Bishop of Castorie; John Schwitter; Mr. Queras; Boileau, and the Schoolmen.

Whether Satisfaction is necessary for the Remission of Punishment.

V. The Controversists and Divines; Daillé *de satisfactione*, with the Writings against it.

Of Publick Penance, and whether in use in the earliest Ages, or not.

Whether it was inflicted for all Mortal Sins, as well secret as open.

Of the different Degrees of it.

V. Upon all these, Morinus *de Pœnit.*

Sirmond *Hist. Pœnit. public.*

Mr. Arnould's Treatises of frequent Communion; Mr. Boileau of Auricular Confession,

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sion, whose Opinion is, that it ought to be made for all Sins; *Petavius* of Publick Penance, who maintains a contrary Opinion; *Mr. Petit's* Dissertation upon *Theodor. Pœnitential*; *Albaspineus's* Ecclesiastical Observations, who particularly treats of the second Question above; *Varetius* upon Publick Penance; Cardinal *Bona* and *Grancolas*, &c. M *

* *Bingham's* Antiquities.

* *Dr. Marshall's* Penitential Discipline.

* *Dr. Allix's* Discourse.

Of Absolution, and whether the Words of it are Indicative or Deprecatory.

Whether the Absolution is Declaratory or Efficient.

V. Upon the first, *Morinus* and *Goar*.

Upon the second, *Father Martenne* of Virginity; *Mr. de Launoi*; *Seguenot's* Translation of the Treatise; The Censure of the *Parisian* Faculty of Divinity upon this Book.

* *Mr. Lawrence's* Sacerdotal Powers.

* *Dr. Brett's* Sermon on Remission of Sins, and his Vindication thereof.

Of the Delay of Absolution, and the Dispositions to receive it.

V. *Mr. Arnauld* upon frequent Communion, with other Tracts writ *pro* and *con*; as also, the Censures of the Clergy of

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France,

France, and the Conferences of divers
Diocesses.

*Of the Minister of this Sacrament, and whe-
ther a Deacon may be allow'd to administer
it in case of Necessity.*

V. *Albaspineus*, l. 2. *Observ. fac.* *Morinus*,
and other Divines.

* *Mr. Lawrence's* Sacerdotal Powers.

* *Dr. Brett's* Sermon on Remission of Sins,
and his Vindication of it.

Of Excommunication and Censures.

V. Upon all the Questions that can arise up-
on this Subject, *Morinus de Pœnitentia*;
Euvillon; *Van Espen*, and *Mr. Du Pin*,
in their Treatises on this Subject. The
Canonists.

* *Dr. Hicke's* Christian Priesthood.

* *Dr. Marshall's* Penitential Discipline.

Of Indulgences.

V. The Controversists; *Maldonatus*, who has
writ professedly on this Subject; *Mori-
nus*, and other Divines.

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Upon the SACRAMENT of Extreme
Unction, or rather of the Unction of
the SICK.

Whether this Unction is a Sacrament, or not.

V. Daillée de *Extrema Unctione*; Messieurs
de Launoi and de Sainte Beuve on the
same.

Dr. Clagett's Discourse.

* Dr. Hickes, *ut supra*.

* Mr. Gee.

Of the Matter and Form of it.

Of its Effects.

V. Daillée; de Launoi, and de S. Beuve;
together with Morinus de *Pœnitentia*,
l. 8. c. 13. N. 18. Goar's *Eucholog*.
Father Martenne de *Rit. Eccles*. Father
Menard upon S. Gregory's *Sacramentary*.

Whether this Sacrament may be repeated.

V. Messieurs de Sainte Beuve, and de Launoi.

*Whether it may be given to Persons in Health,
as the manner of the Greeks is.*

V. Goar; Allatius, and Father Martenne.

*Whether it ought to be given to the Sick before
or after their Viaticum.*

V. Messieurs de Sainte Beuve and de Launoi;
Father Mabillon's Preface to the 3^d

420 A Catalogue of

Benedictin Age ; the Ancient Rituals of Paris, and other Churches.

Upon the SACRAMENT of HOLY ORDERS.

V. Morinus *de Ordinationibus*, where this Subject is amply and thoroughly treated ; Goar's *Eucholog.* Father Menard upon S. Gregory's *Sacramentary.* Father Martenne.

Of the Matter and Form of this Sacrament. Of the Number of Orders, and their Institution.

Who the Ministers are that can confer them.

V. *Eosdem.*

* Dr. Brett's *Divine Right of Episcopacy*, for the two last Questions ; and

* Mr. Johnson's *Clergyman's Vade Mecum.*

Whether it be necessary that many Bishops assist at the Consecration of a Bishop.

V. *Eosdem* ; Beveridge upon the Apostolical Canons ; Cotelerius's Note upon the Book and 20th Chapter of the Apostolical Constitutions ; Mr. Herman's *Life of S. Athanasius.*

* Mr. Johnson's *Clergyman's Vade Mecum.*

Whether Re-Ordination is allowable or not and whether there are any Examples of it.

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V. Morinus *de Ordinat.* who has gone to the bottom of the Question.

Whether the Ancients admitted such to Holy Orders as had fallen into any great Crimes after their Baptism.

V. Morinus *de Pœnitent.* and Beveridge upon the 6th Canon Apostolical.

Whether Bishops are Jure Divino, a superiour Order to Priests, or not.

V. Blondel's *Apol. pro sent. Hier*; Hammond; Beveridge; Usher and Pearson against him; *Salmasius*, under the Name of *Messalenus*; A small Treatise of *Bochart's*; *Petavius's* three Books of the Hierarchy against *Salmasius*; Morinus *de Ordinat.* Dissert. 1. Father *Mabil- lon's* Preface to the 3d *Benedictin* Age; *Cotelerius's* Note upon *S. Clement's* Epistle.

* *Johnson's* Clergyman's *Vade Mecum.*

* *Maurice's* Diocesan Episcopacy.

* *Dr. Potter's* Church Government.

* *Dr. Hickes's* Christian Priesthood.

* *Dr. Brett's* Divine Right of Episcopacy, and his Account of Church Government.

* *Sir Peter King's* Discipline, &c. of the Primitive Church.

* The Original Draught of the Primitive Church, in Answer to *Sir Peter King.*

422 *A Catalogue of*

* *Bingham's Antiquities.*

Whether the Order of Bishops is necessary in the Church.

V. The Censure of the Sorbonne upon the English Writings; Mr. de S. Cyran against the Writings of Peter Aurelius; Hallier and le Maistre upon the same Subject; Beveridge's *Pandect. Can.* upon the 4th of the Council of Chalcedon; A Defence of Episcopal Authority under the Name of the Bishop of Angers.

* The last cited English Writers.

Of the Election of Bishops.

V. Blondel's *Apol. pro sent. S. Hieron.*

Habertus *lib. Pont.* Hallier *de sacris Elect.* Beveridge's *Pandect. in Can. 4. Nicen.* Mr. de Marca *de Concord.* 6, and 7.

The History of the Pragmatick and Concordate, by Messieurs du Pui.

* The last cited English Authors.

Of the Government of Bishops and Priests.

V. Blondel, *ut supra.*

Mr. Boileau *de Antiquo Jure Presbyterorum*; A French Book of the Government of Bishops and Priests, in 2 Vol. 12mo.

* The last cited English Writers.

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*Of the Dignity and Function of Archbishops.
Of the Origine thereof.*

V. Morinus *de Ordinat. Exercit.* 7. Mr. de Marca *de Concord.* lib. 2. c. 13. Father Thomassin *de Disciplina Eccles.* 1. 2. p. 1. Goar's *Eucholog.* Petavius in *Animad. ad S. Epiphan.* Beveridge in c. 13. *Ancep.*

* The last cited English Writers.

Whether the Episcopal Character is essentially different from that of Priests.

V. Morinus and Flavigni *ad Thesim Clevesianum de Episcopatu expectatæ vindiciæ.*

* The last cited English Writers.

*Whether the Office of Deacons is Jure Divino.
Whether it was instituted for Sacred Functions.*

V. Hallier *de Hierarchia*; Cardinal Bona *de rebus Liturgicis*; Father Thomassin *de Eccles. Discipl.* Vol. 2. p. 1. Father Hardouin in *Embol. post Ep. ad Cæsar.* Nourrhuis in *Apparatu ad S. Ignat.* Mr. de Tillemont, Vol. 1. p. 538. Cotelierius in lib. 2. *de Const. Apost.* p. 238. of the new Edition.

* The English Writers, *ut supra.*

Whether Sub-Deacons and the other Orders are Sacramental.

V. Morinus, and the Divines.

Of the Number of Minor Orders.

Of their Origine.

Whether they are the same, and of equal Number in the Greek Church as in the Latin.

Of the Ceremonies in the Administration of these Orders.

V. The Rituals; *Goar's Eucholog. Morinus; Father Mabillon's Notes, Sect. 1. Notes 107, 108. Sect. 3. p. 1. & seq.*

Upon MARRIAGE.

For the Questions in general on this Subject.

V. The Divines, and especially *Cajetan* and *Catharin.*

Of the Marriage of the Jews, their Polygamy and Divorce.

V. *Bartolloci* Biblioth. Rabin. *Lewis Viette* of the Marriage of the *Hebrews*; *Selden's Uxor Hæbraica*; *Buxtorf de Sponsalibus & Divort.* The Continuation of *Josephus's History.*

Whether Marriage is a Sacrament properly so called.

V. The Divines and Controversists.

A small Treatise of Marriage by *Mr. Boileau.*

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*Of the Minister, the Matter and the Form of
this Sacrament.*

V. Mr. de Marca's Posthumous Works ;
Mr. le Merre upon the Sentiment of the
Council of Trent ; Father Menard up-
on S. Gregory's Sacramentary ; Goar's
Eucholog. Father Martenne de Rit.
Eccl.

*Whether second, third, and subsequent Mar-
riages are forbidden, or not.*

V. Cotelierius's Note upon the 2d Vol. de
Const. Apost. and upon the 2d Book of
Hermas, mand. 5. Nourrhii Appar. ad
Athenag. & ad S. Clement. Alex.
Petavius in Animad. ad S. Epiph. p. 344.
Huetius in Origenem. q. 14.

*Whether Marriage is Indissoluble, or not, in
case of Adultery.*

V. The Divines and Commentators upon
that Passage of the Gospel ; Mr. de Lau-
noi de Regia in matr. pot. Campegius
upon the Indissolubility of it ; Robert
Cenalis's Axioms upon Divorce ; Eras-
mus upon the same ; Cotelierius's Note
upon Hermas, l. 2. mandat. 4. Petavius
in Epiphani. Nourrhii Appar. in Her-
mas & S. Ambr. Spanheim's dubia
Evang.

* Morer on Divorce.

Of

Of the Practice of the Greeks with regard to Divorce.

V. The Acts of the Council of *Florence*, and the History of it, with the Histories of the Council of *Trent*.

Whether Clandestine Marriages are valid, or not.

Whether the Marriages of those that are near of kin, are valid, or not.

V. The Council of *Trent*, and the Histories of it; *Gentianus Hervetus* in a Dissertation address'd to that Council; *Espencæus* in *Epist. ad Timoth.* A Dissertation of *Mr. de Marca's*; *Mr. le Merre* upon the Sentiment of the *Trent* Council with regard to the Marriages of near Relations.

The Collection of Ordinances upon Marriage.

Of the Impediments of Marriage.

Of how many Sorts they are.

Whether it is the Right of the Civil or Ecclesiastical Power to impede Marriages.

V. The Treatises of *Messieurs de Launoi*, *Gerbaïs*, *Galesius*, and *Boileau* upon this Subject.

Upon

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Upon Ecclesiastical History, Authors,
and Councils.

V. Upon all the Questions that can possibly fall under these Heads, the Annals of *Baronius*; the Criticism of Father *Pagi*, and the Continuation of it; the Ecclesiastical Memoirs of Mr. *de Tillemont*; Mr. *Du Pin*'s *Bibliothèque*; which Works tho' they are as sufficient for all the following Questions, yet shall we nevertheless point out such other Authors as have treated of them particularly.

The first CENTURY.

Whether the Testimony of *Josephus* touching Jesus Christ, is true, or not.

V. *Tillemont* and *Du Pin*, ut supra.
Tannaquil le Fevre upon this Subject.
Huetius's *Demonstrat. Evangel.* Prop. 3.
Art. 18. The Article upon this Subject in the last Edition of *Morery*'s Dictionary.

* *Mr. Martin*'s Dissertations.

Whether the Letter of Jesus Christ to *Abgarus* is Authentick.

V. *Valesius* in *Eusebium*.
Tillemont's Memoirs.

* *Cave*'s *Hist. Literaria*.

* *Du*

- * Du Pin's Bibliothecque.
- * Fabricius's Biblioth. Græca;
- * Grabe's Spicilegium.

What certain Account we have of the Preaching, Lives, and Death of the Apostles.

V. Mr. Du Pin's Preliminary Dissertation upon the New Testament.

Baillet's Lives of the Apostles.

- * Cave's Lives of the Apostles.
- * Tillemont's Memoirs.

Whether the Acts, Travels, and other Works that pass under the Name of the Apostles are true.

V. Mr. Du Pin's Preliminary Dissertation upon the New Testament.

- * Cave's Hist. Literaria.
- * Fabricius's Biblioth. Græca.

Whether the Epistle that goes under the Name of S. Barnabas, is genuine, and Canonical.

V. Father Menard.

Cotelerius's Notes upon S. Barnabas.

- * Mr. Du Pin's Bibliothecque.
- * Cave's Hist. Literaria.

* Fabricius and Tillemont, ut supra.

* Archbishop Wake's Preliminary Discourses to his Translation of the Fathers.

Whether the Apostles Creed was compos'd by the Apostles, or not.

V. Vossius

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- V. *Vossius* de tribus Symbolis.
Mr. *Du Pin's* Preliminary Dissertation upon
the New Testament.
Father *Petitdidier* against Mr. *Du Pin*,
with the Answer of the last.
* Sir *Peter King* on the Creed.

*Whether the Liturgies that pass under the
Name of the Apostles, are genuine, or not.*

- V. *Pamelius* and Cardinal *Bona de Rebus Li-
turgicis.*

Mr. *Du Pin's* Preliminary Dissertation
upon the New Testament.

Renaudotius's 4 Vol. of the Perpetuity of
Faith.

* *Tillemont's* Memoirs.

* *Cave's* Hist. Literaria.

* *Fabricius's* Biblioth. Græca.

* Dr. *Brett's* Dissertation upon the Ancient
Liturgies.

*Whether the Apostolical Canons are genuine,
or only a Collection of Ancient Canons.*

- V. *Beveridge's* Codex Canonum; *Daillée*;
Cotelerius.

Mr. *Du Pin*, ut supra.

*Whether the Book of Hermas was receiv'd in-
to the Church as Canonical, or in what Ac-
count it ought to be had.*

- V. *Cotelerius's* Notes upon it: And,
Mr. *Du Pin*, ut supra.

* *Tille-*

- * Tillemont; Cave; * Fabricius: And,
 * Archbishop Wake, ut supra.

*Whether the Sibylline Oracles alledged by the
 Fathers in favour of the Christian Religion
 are genuine, and whether those that we
 have are the same, or not.*

V. Blondel de Sibyllis; Vossius de Sibyllinis
 Oraculis; Father Crasset upon the same;
 Vandal de Oraculis Ethnicorum.

* Mr. Du Pin and Fabricius, ut supra.

* Jenkin's Reasonableness, &c. of the Chri-
 stian Religion.

* Sir John Floyer.

*Whether the Therapeutæ that Philo speaks of
 were Jews or Christians, and whether they
 were Monks, or not.*

V. Valesius in Euseb.

Mr. Du Pin's Bibliothéque, and History of
 the Jews.

Montfaucon's Translation of Philo's Book
 of the Therapeutæ, with his Disserta-
 tions, and a Treatise upon the same Sub-
 ject, printed since.

* Cave's Life of S. Mark.

*Of the true Succession of the first Bishops of
 Rome.*

V. Eusebius's Ecclesiastical History.

The Bollandists and Pearson's Posthumous
 Dissertations.

Du Pin's Bibliothéque.

Whether

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Whether the Decretals of Popes to Siricius's Time, are supposititious, or not.

V. *Blondel's Pseudo-Isidorus & Turrianus vapulantes.*
Du Pin's Bibliotheque.

Whether Lazarus and Mary Magdalen were ever at Marfeilles, or not.]

V. *Mr. de Launoi upon this Subject.*

Whether Simon Magus when he was taken up into the Air, was thrown down headlong at Rome, by the Prayers of S. Peter.

V. *Valesius in Euseb.*
Tillemont's Memoirs.
Du Pin's Bibliotheque.

Whether the Statue Justin Martyr takes notice of, erected at Rome, was in honour of Simon Magus or Semo Sancus.

V. *Mr. Boileau de Sphalmatis virorum in re Literaria illustrium.*

* *Du Pin and Tillemont, ut supra.*

* *Grabe upon Justin Martyr; And,*

* *Reeves's Apologies.*

Whether Nicolas the Deacon was the Author of the Sect of the Nicolaitans.

V. *Jansenius's second Apology by Mr. Arnauld.*

Mr.

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Mr. Du Pin's Answer to Father Petittier, Tillemont and Du Pin upon the Hereſie of the Nicolaitans.

The Second CENTURY.

Whether the Epiſtles that go under the Name of S. Ignatius are genuine, or not.

What Edition of thoſe Epiſtles is the trueſt.

V. Blondel; Daillée; Uſher; Hammond; Pearson and Morinus; Tillemont's Memoirs, and Du Pin's Bibliotheque.

Whether the ſecond Epiſtle that goes under the Name of S. Clement, is genuine, or not.

V. Patricius Junius the Editor of it, and Cotelierius.

Du Pin and Tillemont, ut ſupra.

Of the Author of the Apoſtolical Conſtitutions, and when they were compos'd.

V. Morinus de Ordinationibus, p. 4. and Cotelierius.

* Du Pin and Tillemont, ut ſupra.

* Whiſton's Primitive Chriſtianity Reviv'd; Turner's Answer to it, ſo far as relates to the Conſtitutions.

Of the Succeſſion of the Patriarchs to the Patriarchal Sees of Rome, Alexandria and Antioch, the three firſt Centuries.

V. Mr. Du Pin's Bibliotheque, and Mr. de Tille-

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Tillemont. * Ruinart and Renaudotius.

Whether the Patriarch of Alexandria was Consecrated by the Bishops of the Province, or only by the Imposition of Hands of the Presbyters, according to Eutichius.

V. Morinus de Ordinationibus, p. 3.

Du Pin and Tillemont, ut supra.

* Ruinart and Renaudotius, ut supra.

Of the Persecution of the Christians to Constantine's Time, and whether the Number of Martyrs was great, or otherwise.

V. Dodwel de paucitate Martyrum.

Dom. Thierry Ruinart's Answer to it before his Book of the true Acts of the Martyrs.

Du Pin's Bibliotheque.

Of the Difference between Pope Victor and the Asiatick Bishops about the keeping of Easter.

Whether Victor Excommunicated them or not, and if he did, whether they were thenceforward separated from the Communion of the whole Church?

Whether this is a Question that our Faith is concerned in, and whether it has been determin'd, or not?

Of the Councils held upon it.

V. Blondel of Primacy, p. 27. Cardinal du Perron's Reply; Valesius in Not. ad Euseb. l. 5. c. 23, and 24.

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Du Pin's Bibliotheque.
Father Petididier's Remarks upon it.
Du Pin's Reply.

Of the Usage of the Churches of Great-Britain and Scotland, at that time.

V. *Mabillon's Preface and Notes upon his third Benedictin Age.*

* *Mr. Collier's Ecclesiastical History of Great-Britain.*

The Third CENTURY.

Of the state of that Dispute of S. Cyprian's, and the other African Bishops, with Pope Stephen, about the Rebaptization of Hereticks.

Whether Pope Stephen Excommunicated them, or not.

Of the Councils that were held upon it.

Whether the Council of Arles, or that of Nice, was that Plenary Council, which according to S. Austin decided the Question.

What the Practice of the Eastern and Western Churches was upon this occasion.

V. *The Epistles of S. Cyprian and Firmilian, with the Testimony of Eusebius; the Treatises of Mr. de Launoi, Father Nicolai and Mr. David upon the Plenary Council; The Annals of S. Cyprian in the Oxford Edition of his Works; Du Pin's Biblioth. and Tillemont's Memoirs.*

* *De*

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* Dr. Marshall's Dissertation in his Translation of *S. Cyprian*.

* Mr. Lawrence's Lay Baptism Invalid.

Of the Time when the Churches on this side the Alps, embrac'd the Christian Faith.

Whether S. Denis, the Apostle, of France, was Denis the Areopagite, or another Denis sent into France about the Year 250.

V. *Sirmondus's Dissertation de duobus Dionysijs.*

Divers Treatises of Mr. *de Launois*, as well upon the *S. Denis of Paris*, as upon several other Missions of the first Apostles to *France*.

A Dissertation of Mr. *de Marca's* in *Valesio ad Euseb.*

Du Pin and *Tillemont*, ut supra.

* *Stillingfleet's* *Origen. Sacrae.*

* Mr. *Collier's* *Ecclesiastical History.*

Whether the Books ascrib'd to S. Denis the Areopagite, are genuine, or not?

V. For the Affirmative *Halloixius* copied by Father *Alexander*, and for the Negative the Authors above cited, together with what is to be found in *Morinus de Ordin.* and in *Daillée de Pseudepigraphis.*

* Dr. *Cave's* *Histor. Literaria.*

* *Fabricius's* *Bibliotheca Græca.*

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The Fourth CENTURY.

Whether the Fall of Pope Marcellinus, and the Acts of the Council of Sinuesla for his Absolution, are not a Forgery.

V. *Baronius ad Annum, 1802; Tillemont's Memoirs; and Du Pin's Bibliotheque.*

Of the Time of the Council of Elvira.

V. *Ferdinand de Mendoza de Concil. Illiberitano; The Observations of Albaspineus; Morinus de Pœnit. Tillemont and Du Pin, ut supra.*

For all the Questions that regard the History of the Donatists.

V. *Albaspineus; Valesius de Schismate Donatist. Mr. Du Pin's History of the Donatists before his Edition of Optatus. The Prefaces of the Benedictins to S. Austin's Works against the Donatists; Tillemont's Memoirs.*

For the History of Councils and Questions that regard them.

V. *The Acts and Canons of Councils, with the Notes upon them, especially those of Justellus upon the Canons of the Code of the Universal Church, and that of Africa; Durandus de Mendez de*

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de modo Generalis Concilio celebrandi. *Campegius* of the Authority of calling Councils; *Richerius's* History of General Councils; A History of General Councils, printed at *Paris* in 2 Vol. 12mo. Father *Lupus* and Father *Thomasfin. Baronius; Tillemont, and Du Pin.*

Whether Constantine was Baptiz'd at Rome by Pope Sylvester, or at Nicomedia, by Eusebius Bishop of Constantinople?

V. *Baronius; Morinus; Tillemont's History of the Emperors; Herman's History of S. Athanasius; Mr. Du Pin.*

Whether the Story of the Donation he is said to have made of the West is true, or not.

V. *Eosdem, and Mr. de Marca de Concord.*
l. 3. c. 12.

Of the History of Arianism, and the Life of S. Athanasius.

V. The Historians, especially *Hermant's Life of S. Athanasius; Mr. de Tillemont and Du Pin; the Life of S. Athanasius in Montfaucon's Edition of that Father's Works.*

* *Dr. Cave's Lives of the Fathers.*

Of the Number of Bishops in the Council of Nice.

V. *Hermant's Life of S. Athanasius; Tillemont; Du Pin and Montfaucon.*

Whether there were any British Bishops present at that Council?

V. * Mr. Collier's Ecclesiastical History of Britain.

Whether the Arabian Canons are genuine, or not?

V. Mr. de Marca de Concord. l. 5. Her-
mant's Life of S. Athanasius; Tillemont;
Du Pin, and Montfaucon.

Whether the 6th Canon of the Council of Nice is to be understood of Patriarchs, or Metropolitans.

Whether it establishes the Pope's Primacy, or destroys it.

V. Mr. de Launoi de sensu Canonis Nicæni;
Valesius; Beveridge in Pandect. Mr. de
Marca de Concord. l. 6, and 7. Mr. Du
Pin de Antiqua Eccles. Discipl.

* Barrow upon the Pope's Supremacy.

What is to be understood by the Suburbicarian Provinces, mention'd by Ruffinus in his Translation of the Canon.

V. Gothofridus; Salmasius; Blondel; Father Sirmond; Lechassier, and especially Mr. Du Pin's last Dissertation, in his Antiqua Eccles. Discipl. where he has collected the Arguments of the former; Tillemont's Memoirs.

Whether

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Whether the Council of Sardica was Œcumenical, or not ?

V. *Baronius* ad Annum 347. *de Marca* de Concord. and *Mr. Du Pin* de Ant. Eccl. Discipl. as also in his *Bibliothèque*.

* *Labbe's Councils*; *du Perron's Reply*, l. 1. c. 33. *Hermant's Life of S. Athanasius*.

* *Mr. Boileau* de Antiq. & major. Episcop. causis.

Whether S. Leo's Letter was receiv'd there as Decretal, or only Communicatory ?

V. The Acts of that Council.

Whether the Right attributed to the Pope in the 3d, 4th and 7th Canons of this Council, was a Right of Appeal, or of simple Revision.

V. *Mr. de Marca* de Concord. l. 7. *Mr. Boileau* de Antiquis & majorib. Episcop. causis; *Mr. du Pin* de Antiq. Eccles. Discipl. Father *Quesnel's* 8th Dissertation in *Opera S. Leonis*, N. 17.

Whether the Canons of that Council were approv'd by the Pope, or were receiv'd in the East without his Approbation ?

V. The Acts of the Council; the Letters that *S. Leo* publish'd afterwards; *Allatius*, l. 1. de Consens. Eccl. Father *Quesnel* de vita & gestis *S. Leonis*; *Mr. de Marca* de Concord. l. 3. *Mr. du Pin* de Ant. Eccl. Discip.

Whether the Story of Domnus Patriarch of Constantinople, is true, or a Fiction only?

V. Father *Quesnel's* 9th Dissertation in *vita & gestis S. Leonis*, who believes it to be a Fiction.

Baluzius's Preface to the Council of *Chalcedon*, who maintains it to be true.

Mr. *Du Pin*, who has collected the Reasons of them both.

Of the Heresy of the Pelagians, and their Condemnation.

V. *S. Austin*; *S. Prosper*; *Marius Mercator*; the Ecclesiastical Historians; *Vossius*, *Usher*, and *Jansenius's* Hist. Pelag. Father *Noris* de Hæresi Pelag. *Garnier* upon *Marius Mercator*; The *Benedictins* Preface to the 10th Vol. of *S. Austin*. Mr. *Du Pin's* *Bibliothèque* and Supplement.

* Mr. *Collier's* Ecclesiastical History.

Of the Sentiment of the Semi-Pelagians, and whether they were Hereticks, or not.

V. *Eosdem*.

Whether a Predestinarian Heresy was broach'd about this Time?

V. *Sirmondus* de Hæresi prædestin. *Mauguinus's* *Vindiciæ prædest. & grat.* Mr. *du Pin* in the 9th Cent. of his *Biblioth.*

The

The Fifth CENTURY.

Whether Nestorius was in an Error about the Incarnation, and what it was?

V. Extracts from the Books of *Nestorius* in the Acts of the Council of *Ephesus*, and in *Marius Mercator*. The Letters publish'd by Father *Lupus*. The Ecclesiastical Historians; A Book intitul'd, *De supposito*; which, tho' without Name, is *Rhodon's*; *Petavius's* Answer; Father *Garnier* in his Dissertations at the end of *Marius Mercator*; Mr. *Du Pin's* Bibliothekue in the History of the Council of *Ephesus*.

Whether S. Cyril fell into the opposite Error to Nestorius?

V. *Eosdem*.

Whether John of Antioch and Theodorit gave into the Error of Nestorius?

V. The Acts of the Councils of *Ephesus* and *Chalcedon*; *Marius Mercator*; *Facundus*; Those also that writ upon the three Chapters; *Petavius de Incarnatione*; The Letters publish'd by *Lupus*; Mr. *Du Pin*, ut supra.

Of the Heresy of Eutiches.

V. The Acts of the Council of *Chalcedon*;
The

The Writings of *Theodorit* ; *Marius Mercator de Liberat.* The Ecclesiastical Historians ; *Petavius de Incarnatione.*

Whether the Council of Ephesus held under Dioscorus, was general and free?

V. The Ecclesiastical Historians.

Whether Pope Leo's Legate to this Council was Julian of Coos, or Julian Bishop of Pouzolle?

V. Mr. *de Marca*, l. 5. *Morinus Exercit. Eccles.* c. 2. Father *Lupus* in *Pseudo-Synodum Ephesinam*, who alledges that it was *Julian* of *Coos* ; *Baluzius* Præf. in *Conc. Chalced.* Father *Quesnel* in *S. Leonis*, Epist. 24. who both prove him to be the Bishop of *Pouzolle*.

Of the Calling this Council, who it was, and who presided there?

V. The Ecclesiastical Historians ; Mr. *de Lau- noi*, Part 6. Epist. and Mr. *Du Pin*.

Whether Eusebius of Cæsarea was an Arian, or not?

V. *Valesius* in *Vet. Test.* pro *Euseb.* where he has collected all the Passages of the Ancients that concern this Question. The Ecclesiastical Historians ; *Baronius* ; *Bel- larmine* ; *Hermant* ; Father *Alexander* ; *Tillemont* ; *Montfaucon* in his Preface to *Eusebius's* Commentary upon the *Psalms* ; *Bull* ;

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*Bull; Petidier and Mr. Du Pin in his
Biblioth. and Notes upon Petidier.*

*Of the Schism at Antioch between Meletius
and Paulinus.*

V. The Ecclesiastical Historians, especially
Mr. Du Pin, who explains this Fact in
many Places.

*Of the Council of Constantinople, which is
reckon'd the Second General Council.*

V. The Ecclesiastical Historians.

*Of the Number of Canons made by this Coun-
cil, whether they were three or seven?*

*Whether there were two or three Councils held
in this City?*

*Whether this Council was approv'd by the We-
stern Church who had oppos'd it?*

V. Mr. de Tillemont and Du Pin.

*Whether the third Canon of this Council grants
to the Bishop of Constantinople the Rights
of Patriarch over Thrace, Pontus and Asia,
or only a degree of honour.*

V. Morinus, Exercit. Eccles. Mr. de Marca's
Posthumous Dissertation upon this Sub-
ject; Mr. Du Pin de Antiq. Eccles.
Discipl. His first Dissertation in his
Bibliothèque 5th Century.

Of the Appeals of Bishops to the Holy See.

V. Mr

V. Mr. *de Marca*, Book 7. Mr. *David's* Treatise of Canonical Judgments, with the Refutations of Messieurs *Boileau* and *Gerbais*; Father *Lupus*; Mr. *Du Pin's* Dissertation upon Appeals; Father *Quesnel's* Dissertation at the end of *S. Leo* upon the Appeals of *Eutiches*, *Theodorit*, and many other Bishops.

Whether the Council of Cologne against Euphrates did rightly assemble in 346.

V. Mr. *de Marca*, B. 6. c. 17. Mr. *Boileau de Ant. & Majorib. Episc. causis*; Mr. *Du Pin de Ant. Eccl. Discipl.* and in his *Bibliothèque*; Mr. *de Tillemont*.

Whether Marcellus of Ancyra fell into the Error of Sabellius and Paulus of Samosata, and whether S. Athanasius separated himself from Communion.

V. *Eusebius* against him; *S. Athanasius* and *S. Basil*; Pope *Julius's* Letter to the Eastern Church; *Petavius's* Theological Doctrines; Mr. *du Pin* and Mr. *de Tillemont*; *Montfaucon's* Notes upon *S. Athanasius's* Epistle *ad Monachos*.

Whether there was a Council held at Teleptis in Africa, and whether the Account we have of it is Authentick, or not.

V: Father *Quesnel's* 12th Dissert. upon *S. Leo*, where the Negative is contended for.

Baluzius

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Baluzius in the last Edition of *de Marca's* Book, where in his Dissertation he maintains the Affirmative.

Of the Trial of Acacius of Constantinople.

V. Besides the Ecclesiastical Historians, the Dissertation of *Valesius* at the end of *Theodorit.*

The Sixth CENTURY.

Whether the Dispute of the Scythian Monks, about the suffering of one Person of the Trinity, was Heretical or Orthodox?

V. Besides the Ecclesiastical Historians, Cardinal *Noris's* Dissertation, and Mr. *Du Pin's* Supplement.

Of the Three Chapters condemn'd in the 5th General Council.

V. The Acts of this Council, with what *Facundus*, *Liberatus*, and Pope *Vigilius* have said of it; Cardinal *Noris's* Dissertation upon this Council; Father *Garnier's* Dissertation upon the same; Mr. *Du Pin's* *Bibliothèque* 5th Century.

Of the Differences between Hilary of Arles and S. Leo, and whether that Bishop did well in maintaining the Rights of Metropolitan over Gallia Narbonensis, and in the Affair of Celidonius.

V. Father



- V. Father *Quesnel's* Dissertations; *Baluzius* upon *Hilary of Arles*, and what *Du Pin* has said on this Subject.

Whether Gregory the Great was a Benedictin Monk, or of another Order, according to S. Basil's Rule.

- V. *Mabillon's* Dissertation in proof of the first, at the End of his *Benedictin Annals*, i. Vol. with another of his at the End of his i. Vol. of the *Benedictin Ages*, where he gives a Letter of the Abbot of *Barcos*, who was of another Sentiment.

The Seventh CENTURY.

Whether Pope Honorius was condemn'd as a Heretick in the 6th Council, and whether he really was one, or not?

- V. The Acts of this Council; *Combesius* de *Hæresi Monothelitarum*; Father *Garnier* at the End of his Edition of the *Diurn. Rom. Pontif.* Mr. *Du Pin's* Dissertations and History.

The Eighth CENTURY.

Of Image Worship, and what pass'd thereupon in the East and West.

- V. The Acts of the 11th Council of *Nice* and *Francfort*;

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Francfort ; The Caroline Books ; The Council of Paris ; Jonas of Orleans ; Agobardus, &c.

The Ninth CENTURY.

Of the Re-establishment of Ignatius, the Restoration of Photius, and the Schism of the Greeks.

V. The Acts of the 8th Council ; The Letters of *John VIII. Allatius de Consensu, & de Synodo 8va.* Mr. *de Marca de Concordia*, lib. 1. Mr. *Du Pin's History* of this Council.

Why Leo III. found fault with the Addition of the Word Filioque to the Creed, and when that Addition was made.

V. The Authors cited under the Article of the Holy Spirit's Procession from the Father and the Son, and that which follows it.

Of the Story of Pope Joan, whether true or false ?

V. *Allatius ; Blondel and Father Labbé*, who in their Dissertations refute it.

Salmasius ; Misson ; Colomiez ; Conguard, and other Protestants who maintain it ; Mr. *de Launoi* in a Letter address'd to *Mauritius le Tellier*, Archbishop of *Rheims*, where he invincibly refutes it.

Whether

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Whether Gothescalcus the Monk was a Heretic, or not?

Whether there were Predestinarian Hereticks in the 9th Century?

What Account ought to be had of Faustus?

V. *Sirmond's Hist. Prædest. Cellotius's History of Gothescalcus; Father Mabillon's Preface to the 4th Benedictin Age; Mau- guinus vind. prædest. & gratiæ. Mr. Du Pin upon this Century.*

The Tenth CENTURY.

Whether this this Age was an Age of Ignorance, or not, and what Steps were taken to recover it?

V. *Baronius upon this Age; Mr. Claude, the Author both of the small and the great Perpetuity; Mabillon and Mr. Du Pin.*

Whether in this Century there was any Change of Doctrine, with regard to the Eucharist, or not?

V. *The Perpetuity of Faith, and the other Writings on this Subject abovemention'd. The Works cited under the Article of Transubstantiation.*

Of Pope Formosus, and the manner of treatment he had after his Death, as also of his Ordinations.

V. *Auxilius & Morinus de Ordinat. The Historians and Acts of Councils held at that time.*

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Whether John XII. was justly depos'd; and Leo VIII. rightly elected Pope in his stead?

V. The Eccl. Historians; Mr. de Launoï's Epist. Vol. 4. and Mr. Du Pin.

Of the time that the seven Electors of the Empire were establish'd.

V. Bellarmine and Baronius; a Treatise of this Subject in Goldast; Mr. du Pin, in one of his Disserts. *De Ant. Eccl. Discipl.*

Whether the Deposition of Arnold Bishop of Rheims was legal, and the Election of Gilbert valid? and whether the Ordinations of the former were null?

V. Mr. de Marca de Concord. Morinus de Ordinat. Mr. du Pin.

The Eleventh CENTURY.

Of the Difference between Pope Gregory VII. and the Emperor Henry IV.

V. The Historians, with those also that have treated of the Sovereignty of Kings: Amongst others, Barclay and du Pin.

Of Berengarius's Sentiment upon the Eucharist. Of the Councils held upon it, and of his Retractions.

V. The Controversists and Historians, especially Mabillon's Note in his *Analect.* and Mr. du Pin.

Of the Schism of Michael Cebularius.

V. *Allatius de Consens.* l. 2. The Acts of Councils, and of *Leo IX.* Vol. II. and the Ecclesiastical Historians.

The Twelfth CENTURY.

Whether the Council of Lateran was Œcumenical, and held in the Year 1122 or 1123.

V. The Historians and Notes of *Cossart* and *Baluzius* upon the Acts of this Council. *Of the Contests between the Popes and Emperors about Investitures.*

V. *Mr. de Marca de Concord.* l. 8. *Father Thomassin* of the Discipline of the Church in different Places; *Fra. Paul's* Treatise of Benefices; *Janus à Costa*; *Mr. du Pin's* Bibliotheque.

Whether Abelard and Gilbertus Porretanus were Hereticks, or not?

V. *Mabillon* upon *S. Bernard* and the Historians, especially *du Pin*.

Of the Origine and Progress of the Sects of the Vaudois and Albigenses.

V. *Mabillon's* Notes; *Mr. de Meaux* Treatise of Variations; *Mr. du Pin's* Bibliotheque.

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The Thirteenth CENTURY.

Whether the Canons of the fourth Council of Lateran, were really the Canons of that Council, or of the Pope?

V. Barclay's Answer to Bellarmine, and Mr. Du Pin.

Whether the Abbot Joachim taught any erroneous Doctrines or not.

V. Gregory de Lodi, & Fran. Bivarius. The Ecclesiastical Historians; the second Imaginary; and Mr. Du Pin.

Whether the First Council of Lions ought to be reckon'd a general Council or not?

V. Barclay and Du Pin; for the Negative.

Whether the Deposition of Frederick the Second, was legal and just, or not?

V. Barclay; Vigor; Richerius; Goldast, Vol. 2. Imp. Const. who has collected a great many Pieces about the Differences of Popes and of Frederick; Mr. Du Pin de Ant. Eccl. Discipl. and in his Bibliotheque, as also in his Treatise of Ecclesiastical and Civil Power.

Of the Difference between Boniface the Eighth and Philip the Fair.

V. Mr. Du Pin, *ut supra*; A Book writ professedly on this Subject; a Collection of

Pieces made by Messieurs *Du Pui*, into
one Vol. in Folio, printed at *Paris*, 1651.

The Fourteenth CENTURY.

*Of the Abolition of the Order of Templars,
and their Punishment, and whether they
were criminal, or not?*

V. The History of them, by Messieurs *Du Pui*; and Mr. *Du Pin's* Bibliotheque.

*Of S. Bruno, and whether he retir'd from the
World, upon Occasion of the miraculous Re-
surrection of a Canon of Paris, or not?*

V. *Theophilus Rainaud* upon this Story. Mr.
*De Launoi de vera causa secessus S. Bru-
nonis in Eremum. Du Saussai* against
De Launoi, and Father *Masson* in the
Beginning of the Statutes of the *Car-
thusians*.

Of the Schism of the Popes of Avignon.

V. Their Lives publish'd by *Baluzius*; Mes-
sieurs *Du Pui*, and Mr. *Du Pin's* Biblio-
theque.

*Of the Councils of Pisa and Constance, and
whether Œcumenical, or not?*

V. The Acts of those Councils; *Richerius*
Vol. 3. Mr. *de Launoi*, p. 2. *Epist.* Mr.
Du Pin's Bibliotheque, & *Gersoniana*;
The Acts that Mr. *Du Pin* has publish'd,

as

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as well of *Gerson*, as of *John Petit's* Affair; *Lenfant's* History of the Council of *Constance*, who has exhausted the Matter.

Whether the Council of Constance was guilty of breach of Faith, in condemning John Huss, and Jerom of Prague to the Flames, notwithstanding the Passport, or Safe-conduct given them?

V. The Historians above mention'd, and *Cocklaus's* History of the *Hussites*.

Of the Error of those two Men, and whether they denied the Real Presence.

V. *Albertinus lib. 3. de Euch.* *Larroques's* History of the Eucharist, and *Mr. Bossuet's* Variations, Vol. 2. B. II.

Whether the Council of Basil was Œcumenical, or not, and whether Eugenius was rightfully deposed, and Martin the Fifth duly elected in his Place?

V. Several Pieces of *Gerson's* upon this Council; The Acts of this Council, in the Collection of Councils, as also a later, and very ample Collection made in *Germany* within these few Years, and printed there; *Richerius's Hist. Gener. Council.* *Mr. de Launoi's* Letters; *Mr. Du Pin's* History of this Council, in his Book *de Ant. Eccl. Discipl.* and his Treatise of Eccles. and Temporal Power.

Whether the Council of Florence was Œcumenical, or not?

Whether its Decree of Union with the Greek Church ought to be consider'd as a Rule?

Of the Points insisted on by both the Greeks, and Latins, and what those are that were tolerated on both sides?

Whether the Decree of Union with the Armenians, was a Decree of the Council, or of Pope Eugenius?

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- *Upon the Revocation of the Edict of Nants, and the Suppression of the Exercise of the pretended Reformed Religion in France.*

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* Mr. *Leslie's* Case of the Regale.

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